

THE
POSTHUMOUS WORKS

OF THE LATE

REV. MR JOHN BROWN, K

MINISTER OF THE GOSPEL AT HADDINGTON;

WITH

SHORT MEMOIRS,

AND

A SUMMARY OF WHAT HE UTTERED IN HIS
LAST ILLNESS.

PRINTED FOR R. MORISON AND SON, BOOKSELLERS, PERTH,

1797.

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VERY few Religious Writings of the present day have met with the same degree of attention, from the Religious world, as those of the late Mr Brown; insomuch, that every thing he wrote will be highly valued by a numerous class of Readers. Under this impression, his Sons preserved, with care, the MSS. from which the following sheets are printed. Several typographical errors have escaped, as none of those, to whom Mr Brown's hand-writing were familiar, were near the Press; but, an Errata has been carefully drawn up and printed and subjoined, to which the Reader will please pay attention.

The following Articles have been formerly printed, (*viz.* Form of a Solemn Dedication to the Lord, found among Mr Brown's papers; Mr Brown's Dying Advices to his Younger Children; ditto to his Congregation and other Hearers; Divine warrants, ends, advantages, and rules of Fellowship-Meetings, for Prayer
and

and Spiritual Conference ; Rules agreed upon by some Praying Societies ; A brief Dissertation concerning the Righteousness of Christ) ; but, as they are exceedingly Scarce, and very little known, it was thought adviseable to preserve them in this Volume.

R. MORISON and SON have purchased Mr Brown's corrected and enlarged copies of his other Works, which they propose to publish with all convenient speed.

November 1797.

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ERRATA

E R R A T A.

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SHORT MEMOIRS

OF

MR JOHN BROWN,

WITH

A SUMMARY OF WHAT HE UTTERED IN
HIS LAST ILLNESS.

THE Rev. John Brown was born in the year 1722, in a small village called Corpow, parish of Abernethy, Perthshire, Scotland. In the narrative of his experience, he reflects on it as a great mercy that he was born in a family who took care of his Christian instruction, and in which he had the privilege of the worship of God both morning and evening. This was the case in five families in that corner at that time; and it was the more remarkable, considering that his father had got no regular education in reading.

About the eighth year of his age, he happened, in a crowd, to push into the church of Abernethy, on a sacramental Sabbath: then, it was common for all but intended communicants to be excluded. Before he was put out, he heard one or two tables served by a minister who spake much to the commendation of Christ; this, in a sweet and delightful manner, captivated his young affections, and made him think afterward, that children should never be kept out of the church on such occa-

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sions. At this period of life, his thirst after knowledge was great, but his parents circumstances were such, that they were not able to afford him any great length of time at school for reading, writing, and arithmetic : he had a particular delight in learning by heart the catechisms published by Vincent, Flavel, and the Westminster assembly, and was much profited by them. One month only, at school, he bestowed upon the Latin.

His father dying about the eleventh year of his age, and his mother soon after, he was left a poor orphan, and had nothing to depend on but the providence of God : in the meantime, he owns the Lord was remarkably to him the father of the fatherless, and the orphans stay.

In the thirteenth and fourteenth years of his life, the Lord, by his word read and heard, often strove with his soul for its good. The perusal of *Alleine's* Alarm contributed, in some measure, to awaken his conscience, and to move his affections ; however, some of that pious author's unerring hints occasioned his legal covenanting with God ; indeed, says he, such was the bias of my heart under her convictions, that I was willing to do any thing rather than flee from Christ, and trust to his free grace alone for salvation.

He took no small pleasure, about this time, in reading religious books, such as the Bible, Rutherford's Letters, Guise's Directions how to walk with God, &c. ; by means of attention to these, he was led into much tenderness in his external behaviour. The impressions which were made on his mind by the sermons which he heard, and the books which he read, were, on certain occasions, very
great,

great, and sometimes continued for several days ; under these he was much given to secret prayer, but concealed all his religious exercises to the utmost of his power. Within a few months after his mother's death, he was seized four times with fevers, which rapidly succeeded one another, and brought him so low, that almost every person who saw him lost all hopes of his recovery ; though he did not expect immediate death in these troubles, yet apprehensions of eternity exceedingly affected him. A serious friend told him, after he was recovered, that when she was praying in his behalf, these words, " I will satisfy him with long life, and I will shew him my salvation," were so impressed by God upon her heart, that she was perfectly easy under all his distress. Deprived of his parents, he was obliged to leave a small religious family, and to enter into another ; this, he intimates, was attended with much practical apostacy from God, his former attainments were lost, and religious exercises often omitted ; but he used to please himself, by making up the number in one day, in which he had been deficient on another.

After many changes in the frame of his heart, Providence again afflicted him with a fever, in the 19th year of his age, which, in some degree, awakened his concern about eternal salvation. After his recovery, at a sacramental occasion at Abernethy, he heard a sermon on John vi. 64. " There are some of you that believe not ;" which, though delivered by one who was reckoned a general preacher, so pierced his conscience, as if almost every sentence had been directed to none but himself, and it made him conclude he was one of the greatest unbeliev-

ers in the world ; his soul was thrown into a sort of agony, and he was made to look on all his former experiences as effects of the common operations of the Holy Ghost. In this manner he viewed them for many years afterwards, till God at last shewed him that he was wrong in throwing aside all his attainment, as having nothing really gracious in them.

Next day, he heard a sermon by the late Rev. Mr Gibb of Edinburgh, on Isa. liii. 4. " Surely he hath borne our griefs, and carried our sorrows." This enlightened and melted his heart in a manner he never before felt ; he was made, as a poor lost sinner, to essay appropriating the Lord Jesus as having done all for him, and as wholly made over to him in the gospel, as the free gift of God, and as his all-sufficient Saviour, answerable for all his folly, ignorance, guilt, filthiness, slavery, and misery. Through this, and other ordinances, the pleasure he had enjoyed in former years was not only remarkably returned, but he attained far clearer views of the freedom of God's grace, and the exercise of taking hold of, and pleading the promises of the gospel. Not much above a year after this, he was exercised with a new trial of above five years continuance. In consequence of his anxious pursuit after learning, and especially by the gracious assistance of God, he had acquired a very considerable acquaintance with the Latin, Greek, and Hebrew languages, and was resolving to use this in the service of our Lord Jesus, if he should open a regular door. His acquiring these languages without a master, except for one month, occasioned his obtaining the favour of some, and the envy of others ; by the latter it was represented

presented that he got his learning by some collusion with Satan. This groundless, foolish calumny, spread far and wide, and was exceedingly distressing to him; however, God was gracious, and he enjoyed remarkable mixtures of mercy with affliction. At the beginning of the trial, these words, "the Lord will command his loving-kindness in the day time, and his song shall be with me in the night," &c. were ever sweet to his soul.

The members of the praying society to which he belonged continued his steady friends, and were more kind to him now than before. His acquaintance with the world being extended, many others manifested remarkable sympathy; but his chief support were the words of truth which the Lord enabled him to believe. At sacramental occasions at Dunfermline, Burntisland, and Glasgow, he marvellously refreshed his soul, and made these years the most pleasant ever he had on earth.

Discourses on these texts, Heb. x. 37. "Yet a little while, and he that shall come, will come;" Ezek. xxxvii. 12. "Behold, O my people! I will open your graves;" Psal. xci. 2. "I will say of the Lord, he is my refuge;" and a meditation on Psal. v. 1. "But I will come into thy house, in the multitude of thy mercy," were peculiarly refreshing. Meanwhile, the Lord, by means of this reproach, led him to ponder his own heart and way; this, with other considerations, excited him to submit to his lot, and kept him from exposing his slanderers. Micah's words much affected his heart, chap. vii. 8.—10. "Rejoice not against me, O mine enemy! though I fall I shall arise; when I sit in darkness the Lord will be a light unto me." He also thought that the sting which

he had found in his learning tended to keep him, in some measure, humble under what he had attained, and that the reproaches he then met with made him less credulous of what he heard charged on others; on these accounts, he looked on that affliction as a kind of Providence to him. By a wonderful variety of dispensations, the Lord opened his way for getting some regular instruction in philosophy and divinity; the last he studied under Messrs E. Erskine and James Fisher, and was licensed to preach the gospel by the Associate Presbytery of Edinburgh in 1750. He was much affected, that, about the same time, if not the same night, on which he was licensed, his primary calumniator was excommunicated by his supporters: on this circumstance he made the following reflection; Behold, O my soul! the goodness and purity of God, towards him severity, and towards me (perhaps ten thousand times worse) goodness. Let me never be high minded, but fear.

On the morning before he was licensed, that awful text was impressed upon his mind, Isa. vi. 9, 10. "And he said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." He had soon two competing calls for him; one from Stow, and the other from Haddington; which last was preferred; and he was ordained there in 1751. After being ordained, the apparent little success of his ministry lay heavy on his heart; he apprehended the above scripture too

too evidently fulfilled in his ministry. Under the influence of the above impression, he had frequently a desire to be removed by death, from being (as he thought) a plague to his poor congregation; however, when the comfort of the gospel revived him, he considered this wish as his folly, and begged of the Lord, that, if it was not for his glory to remove him by death, he would make him more successful. As to transporations, he never had a good opinion of any of them, and looked on it in so far a mercy that his congregation was small. The Associate Synod chose him as professor of divinity in 1768, upon the death of Mr John Swanston of Kinross; he laboured diligently and unwearied in this office, and in that of his ministry, till his death, and was hardly ever interrupted by weakness or disease. In preaching the gospel, his own soul was often much refreshed; but none of his sermons were more sweet to him than those on the following texts, Psal. cxlii. 7. "Bring my soul out of prison;" Isa. xlv. 5. "One shall say I am the Lord's;" chap. xlvi. 5. "Even to old age;" chap. lx. 20. "The days of the mourning shall be ended;" 1 Tim. i. 15, 16. "This is a faithful saying, and worthy of all acceptation;" John xi. 28. "The Master is come, and calleth for thee;" Rev. iii. 21. "To him that overcometh will I grant to sit with me on my throne." We may finish this narrative with his own grateful and self-denied reflections; "Now, after near forty years preaching of Christ, and his great and sweet salvation, I think I would rather beg my bread all the labouring days of the week, for one opportunity of publishing the gospel on the Sabbath to
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an assembly of sinful men, than, without such a privilege, to enjoy the richest possessions on earth. After all my fears of little success, I must own our Lord Jesus the best Master I ever served; he hath often laid matter before me, and enabled me with pleasure to deliver his mind. O the kindness of God to me! Many whose parents have been spared with them far longer than I had mine, are now in deep poverty; or, what is far worse, abandoned to all manner of wickedness; while, by strange means, the Lord hath preserved and restrained me. From low circumstances, God hath, by his mere grace, exalted the orphan to the highest station in the church, and I hope hath given me some success, not only in preaching and in writing, but also in training up many for the ministry. He chose me to be his steward, and took me from the sheepfold; from following the ewes with young, he brought me to feed Jacob his people, and Israel his inheritance. Lord, what am I, and what is my father's house, that thou hast brought me hitherto! Upon a reflection on God's providence, I look upon it as a mercy, that, considering the dreadful pride of my heart, God did not make my talent to be in a quick and extensive view of things at first, but rather in a close, persevering, and unwearied application to that in which I engaged. In the former respect, I was always much inferior to many of my brethren. I cannot but remark it also as a kindness in Providence, that though, when I commenced a preacher, my imagination led me sometimes to use flighty expressions in my sermons, the Lord made me ashamed of this, as a real robbery from him to sacrifice to my own accursed pride. Since that time, notwithstanding

notwithstanding my eager hunting after all the lawful learning which is known among the sons of men, God hath made me generally preach as if I had never read another book but the bible; I have essayed to preach scriptural truth in scriptural language.

When I consider my earthly mindedness, I admire the almighty grace of God, in so disposing my heart, that it has rather been my care to manage frugally what God has provided for me, than greedily to grasp at more. I think, with respect to my congregation, I have aimed at seeking them not theirs; and I am convinced, their charitable belief of this hath disposed them, all along, to regard me, and afford me sufficient subsistence; yet it was not I, but the grace of God, which did all. I have looked on it also as a gracious over-ruling of my mind, that, though I have often grudged paying a penny or two for a trifle, the Lord hath enabled me cheerfully to give as many pounds for pious purposes; and, owing to kind Providence, my wealth, instead of being diminished by this means, is much increased. From experience I can testify, that liberality to the Lord is one of the best and effectual means of making one rich; "This is that giveth, and yet increaseth." Reflecting upon my own conduct, I lament that I have been so deficient in effectual fervent prayer for my congregation, and for the church of God. I lament that my discourses and conversation in my family and with others have not been more spiritual; a sense of sinful weakness and unskilfulness in pushing religious discourse, hath made me averse from keeping much company; and when, at any time, I have been in company with others, without some seri-

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ous discourse hath been introduced, I have left them with grief and shame: It is a divine command, "Let your speech be always with grace, seasoned with salt." I lament that I have not attended more frequently societies for prayer and spiritual conference, and that I have not been more diligent in catechising and exhorting children in my congregation; I am persuaded these exercises are some of the best means which ministers can use for promoting the welfare of souls, and it would be happy for the church, if the zeal and care of her teachers were chiefly manifested about things of this nature. But the mercies which I have received, and the sins which I have committed, are innumerable; God has been doing (I had almost said) all that he can to save, smile on, and favour me, and I have been acting to my uttermost in opposing and dishonouring him; and now, after all he has performed, and after all that I have professed, I am good for nothing, neither to teach nor learn, neither to live nor die, but am both in heart and life evil, only evil, superabundantly evil to this day.

SUMMARY OF HIS DYING WORDS AT DIFFERENT TIMES.

The last Sabbath he preached was Feb. 25. 1787. He preached in the morning from Luke ii. 26. "And it was revealed to him by the Holy Ghost, that he should not see death till he had seen the Lord's Christ." In the close of his sermon he took a solemn farewell of his own people, and plainly intimated, that, in the pulpit, they would

would see his face no more. Though he was scarce able to support himself, yet he continued his evening discourse, and seemed to preach with more earnestness than ever. He preached his last sermon from Acts xiii. 26. "To you is the word of this salvation sent;" then he, in a very affecting way, bid adieu to his hearers, mostly members of the established church.

These all along are nearly in Mr Brown's own words. "If Christ be magnified, said he, in my life or death, that is the great matter. Often we read history as Atheists or Deists, rather than as Christians. To read of events, without observing the word of God in them, is to read as Atheists; to read and not observe how all events conduce to carry on the work of redemption, is to read as Deists. A piece of history hath often amused me when my natural spirits were low, but now I find no pleasure except in meditating on the promises. I wish to begin with that in Genesis, "The seed of the woman shall bruise the head of the serpent," and to delight myself with it and all the rest that follow to the end of Revelation. The doctrine of grace reigning through righteousness is good to live with, and good to die with. Oh what a happy life a Christian might have, if he were always persuaded of the love of God, which is in Christ Jesus our Lord! If there were such a thing as exchange of learning, I would willingly quit with all my acquaintance with languages, &c. to know, experimentally, what that meaneth, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me, and the life I live in the flesh is by the faith of the Son of God, who loved me and gave himself

self for me."—I think this evening I am no worse, but I do not wish to have a will in that matter, only I would not desire to live and yet not be able for Christ's work; though, perhaps, were God so ordering it, he would enable me to bear that too. No doubt I have met with trials as well as others, yet the Lord hath been always so kind to me, that I think if he were to give me as many years as I have already lived in this world, I would not desire one single circumstance in my lot changed, except I wish I had less sin. I have often wondered at the favour which men have shewed me, but much more at the favour of God to such a grievous sinner. Oh to be with God, to see him as he is, to know him even as he is known! It is worthy not merely of doing for, but of dying for, to see a smiling God. About the year — God said to my soul, "I have loved thee with an everlasting love," and O how faithful he hath been to me since! There would not have been more grace shown in the redemption of the chief of devils than in saving me; the same price would have ransomed them, the same strivings would have overcome them. Men may talk of the sovereignty of redeeming love as they will, but had it not been sovereign, infinitely sovereign, I had as surely been damned as I were in hell already. Were it not that God foresaw our sins and provocations from eternity, he never could have continued his love toward me, the grievous sinner, the arrant rebel; yet I think he is now preparing me for being ever with himself. Oh what is this, that I have done all that was in my power to damn myself! and, though I will not say that God hath done all that he could to save me, I am sure he hath done

done a great deal. If angels and men knew the raging enmity of my heart, what would they think of redeeming love that pitched on me ! O what a miracle, to see me, an arrant rebel, sitting on the throne with Jesus ! and I hope I shall be seen there. What cannot Jesus do ? O how these words, " He loved me and gave himself for me," once penetrated into my heart, and made me cry, " Bless the Lord O my soul, and let all that is within me bless his holy name ! " O if I had as good an appetite for the fulness of God as I have for earthly victuals ! Notwithstanding all my wickedness, God hath put a bridle in my mouth ; and though I have been a most perverse wretch, yet he hath strongly restrained me ; and O how amazingly he hath done this, chiefly by loving-kindness and tender mercies ; and is not that a strange bridle for such an imp of hell as I have been ! I cannot say I have found God's words and eaten them, but trust his words have found me, and have been given to me, and been to me the joy and rejoicing of my heart. Oh that is a sweet little sentence, " We shall be for ever with the Lord ! " O how sweet, " for ever with the Lord ! " and that which makes the wonder is this, that it is we who are to enjoy this happiness ; even pitiful wretches are to be for ever with God our Saviour. God in our nature ! How amazing the mystery of redemption, in which the rich servants of hell are exalted to the throne of God, and that by the blood of our Lord Jesus Christ ! Oh to be brought to that point !

Then will I to God's altar go,
 To God my chiefest joy ;
 Yea, God my God, thy name to praise,
 My harp I will employ.

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I desire to depart and be with Christ, which is far better than life; and though I have lived sixty years very comfortably in this world, yet I would gladly turn my back on you all to be with Christ: I am sure Christ may say of me these sixty years, this wretch hath grieved me. Oh its pleasant to enjoy fellowship with Christ! Any small acquaintance I have had of him convinceth me of this; and Oh how much more pleasure might I have had, had it not been for my own folly and wickedness! I think now, that I could willingly die to see him, who is white and ruddy, the chiefest among ten thousand.—Addressing himself to his two sons in the ministry, he said, with peculiar earnestness, O labour, labour for Christ while ye have strength! I now repent I have been so lazy and slothful in his service. O commend Jesus! I have been looking at him for these many years, and yet never could find a flaw in him but what was of my own making, though he hath seen ten thousand faults in me. Many a comely person I have seen, but none so comely as Christ. Many a kind friend I have had, but none like Christ, in loving-kindness and in tender mercies. I know not whether I will ever see you together again or not, but Oh labour to win souls to Christ! There is none like Christ. I am sure a poor worthless wretch he has had of me, but a precious, superlatively precious Christ I have had of him! Never grudge either person or purse for him. I can say this, I never was a loser by any time spent, or by any money given for him. Oh the pains which God has been at to save me, and the pains which I have been at to destroy myself! but he hath partly gained, and I hope that he will

will completely gain the victory. I find reading tires me, walking tires me, riding tires me, but, were I once with Jesus above, fellowship with him will never tire; so shall we be for ever with the Lord. If doubting, disputing, and trampling on his kindness, could have made him change his love, it had never been continued to me. Though I have not been left to commit gross crimes, yet he knows the outrageous wickedness of my heart, such wickedness as would have provoked any, but a God of infinite love, to have cast me into hell. Yet, lo! instead of casting me there, he taketh me into his bosom, and tells me, "I have loved thee with an everlasting love." And O how the Lord hath borne and carried me! He hath indeed given me my stripes, but never except when I richly deserved them. I was young when left by my parents, yet their instructions, accompanied with God's dealings, made such an impression on my heart, as, I hope, will continue with me to all eternity. I have served several masters, but none so kind as Christ. I have dealt with many honest men, but no creditor like Christ. Had

ten thousand hearts, they should all be given to Christ; and had I ten thousand bodies, they should all be employed in labouring for his honour.—Repeating these words, "Thou art my God, I will prepare thee a habitation; my father's God, and I will exalt thee;" he added, we should reckon him a madman who would throw away a father's estate; but he is much more foolish who would throw away a father's God. Oh what kindness God has heaped upon me since the year——! what kind strugglings! what kind smilings! what kind over-lookings of my outrageous wickedness! But he hath

shewed himself to be God, and not man, in his dealings with me. In my mad attempts, he hath often stopped me; my mad wishes he hath refused to grant; and my mad words he hath often seemed to overlook.—Often he repeated these words of Watt's in his Lyrick poems,

Soon may the storms of trouble beat
The house of bondage down,
And let the prisoner fly.

I wonder I have so much health and strength as I have; many of my fellow sinners, and many, less sinners than I, are now roaring in the place of torment, without any hope of deliverance, while my body is easy, and my heart is, in some measure, filled with his praise. Well may the gospel spread; it is the alone source of my comfort, and every sinner is as welcome to this source as I; and O how pleasant, that neither great sins, nor great troubles, do alter these consolations! These words were once sweetly impressed on my heart, "where sin abounded, grace did much more abound." O how it delighted me to see God taking advantage of my great sinfulness, to shew his great grace! O the sovereignty of God! I think he hath used more means to subdue the enmity of my heart, and its rebellion, than he hath used for an hundred beside. How astonishing, that God's Son should get gall and vinegar to drink when his thirst was great, and yet I should have wine when my thirst is by no means excessive! I long to drink of the new wine of my Father's kingdom, which will neither hurt head nor heart. Oh that I had all the world around me, that I might tell them of Christ! Had I ten thousand tongues,
and

and ten thousand hearts, and were I employing them all in the commendation of Christ, I could not do for his honour as he hath deserved, considering his kindness to such a sinner. He hateth putting away. I am sure I have found that ; for, Oh the provocations which I have given to God to cast me off ; and yet, to this day, he crowneth me with loving-kindness and tender mercies ! How astonishing the necessity of the love of the Son of God ! Once I thought I got a ravishing sight of the necessity of his loving me, the sinner. He said, "other sheep I have, these also must I bring." Oh his kindness, his kindness ! I have shared of his frowns, as well as of his smiles ; little frowns in comparison to what I deserved ; yet, when even I abused these frowns, as well as his smiles, he hath often overcome me with tender mercies. I am weak, but I am well, considering that I am such a sinner. I may say, goodness and mercy have followed me all the days of my life, and I hope to dwell in the house of the Lord for ever. O to be where they hunger no more, nor thirst any more, but are filled with the fatness of God's house !—One of his younger children he exhorted in this form, "Now, cry to God thou art my Father. I do not think I was much older than you when God caused me to claim him ; and Oh God hath been good to me ! It is long since God said to me, Leave thy fatherless children upon me, and I will preserve them alive, and let your widow trust in me." As I know not but I am dying of this distress, I have essayed to cast you on the Lord ; see that you cast yourself on him. Were it not that the blood of Jesus cleanseth from all sin, damnation would be my lot ; but in

him I have redemption through his blood, according to the riches of his grace ; and, if Christ be glorified to the highest, and I ashamed to the lowest, I am content. These words were once sweet to my soul, " I am less than the least of all his mercies ;" I then thought I was not worthy of the smallest favour, yet I aimed to apprehend the greatest gift. Oh amazing scheme of redemption ! amazing contrivance of it by God the Father ! amazing work of the Son in purifying it ! amazing application of it by the Holy Ghost ! amazing possession of it by men ! Its now many years since God put me into the state that I could not totally apostatize from him, though no thanks to me, for I have done my utmost against him, and yet he hath held me. I know not if ever there was a sinner such a perverse wretch as I. Long ago Jehovah silenced me with this, " Is there any thing too hard for the Lord ?" and, to this day, I have never found out the thing, though, perhaps, I have resisted the Spirit more than ever a sinner did. I wish all my students were more serious and diligent than ever I have been. I hope, however, that God will not cast me off as a slothful and wicked servant. I am sure that he hateth putting away. If God were to deal with men according to their works, (I will not except the apostle Paul himself), the hottest place in hell would be the lot of us ministers. I think the early death of my father and mother, the death of a wife and children, in a remarkable way, wrought for my good. I could not but notice, when God took away these, he always supplied their room with himself : May he deal thus with you when I die. As to my recovery, I wish that God may
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do what is most for his glory, and for the good of my soul. Were it left to me, whether I would choose life or death, I would not turn a stone for either, but would refer it wholly to God himself. All my days I have been rebelling against and vexing his holy Spirit; yet I may say this has been the sum of his conduct to me, He wrought for his name's sake, that it should not be polluted. Oh how God hath exemplified that love in his conduct to me! "If thine enemy hunger, feed him, if he thirst, give him to drink;" and, in so doing, I hope he hath not heaped hot melting coals of fire upon my head. Any thing I know about religion is this, That I have found weakness and wickedness about myself, and grace, mercy, and loveliness about Jesus. Oh how strongly Christ hath stuck to me; yet perhaps not one in hell ever gave more opposition: His cords of love, which he threw about me, I cast away; the words which he spake to me I contemned; yet I think he hath made me to yield. I never deserved another word but this, "Depart from me, ye cursed into everlasting fire;" but Christ hath spoken far kinder words to me; and Oh how enlightning and healing their influence hath been! What a mercy, that God himself enableth us to believe! for that unbelief of the heart would call all the promises rank lies, if God did not stop its mouth. I weary for the Sabbath, and would fain be wearying for the everlasting Sabbath: Then shall I have no need of the assistance of preachers, nor will I even need the blessed Bible itself; God's face will serve me for preachers and Bible too. Oh that is a strange text! "God so loved the world, that he gave his only-begotten Son for it." This declaration would
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set our hearts all on fire, if they were not infernally frozen; and, indeed, closely applied by the Holy Ghost, it would set them on fire though they were so. He once applied it with such power to my soul, that I think the application of it would have inflamed the heart of a devil, had it been spoken to him.—To his sons in the ministry he repeated the exhortations he had given them before, O labour, labour to win souls to Christ! I will say this for your encouragement, that, when the Lord led me out to be most diligent this way, he poured in most comfort into my heart, so that he gave me my reward in my bosom; and, when I have tried to help vacancies, the Lord had repaid me well with glimpses of his glory. Were the Lord to make me young again, I think I should study to devise other means for the gaining of souls than those which I have used, and to prosecute them with more activity than ever I did. I am but weak, but it is delightful to find one's self weak in everlasting arms. O how much I owe my Lord! O how marvellously God had continued my judgment, considering how much I have abused it, and continued my hope of eternal life, though I have misimproved it! My memory is much failed; but, were death once over, I will remember God's heaping of mercies, and my multiplied provocations; and, when I view the first on the one side and on the other, on a new covenant footing, I will sing thanksgivings to God for ever. So far as ever I observed God's dealings with my heart, the flights of preachers sometimes entertained me, but it was scripture expressions which did penetrate my heart, and that in a way peculiar to themselves. Oh what
must

must Christ be in himself, when he sweetens heaven, sweetens scriptures, sweetens ordinances, sweetens earth, and even sweetens trials! Oh what a rebellious child I have been to God! and O what a kind Father he hath been to me! I need not go farther than myself to see that God is love, for, even in my trouble, he treats me as a mother doth her only sucking child: The finished righteousness of Christ is the only foundation of my hope; I have no more dependence on my labours than on my sins; I reckon it a wonder of mercy, that God took any of my labours off my hand: righteousness belongeth unto him, but unto me shame and confusion of face. If the Lord were to render unto me according unto my works, the hottest place in hell would be my reward; yet, by Christ's works, eternal life to the most worthless wretch is but a suitable recompence. I find I am not strong; but, Oh! its a wonder I am not damned. I bless God that, at least, I know this much about religion; I am convinced I am as a beast before God. I remember that, about the year —, I was breathing out slaughter against the Lord; but that was always the turn of the tale, "But I obtained mercy." If I were offered the crown of Britain instead of the fellowship with Christ which I then enjoyed, I would not hesitate a moment about choosing the latter. Oh the debt of grace is a strange kind of debt! Were I, even now, two or three hundred pounds in debt to any man, it would considerably distress me; but my views of my debt to free grace remarkably refresh my heart. Were I now in heaven, a look of Christ would cure my broken memory, and all my other weaknesses. There I should
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need no wine nor spirits to recruit me; nor would I mind them, but as Christ, through them, was kind to me. God hath been heaping favours upon me, the sinner, these forty years past; and I will say, to his honour, that he hath made my days of affliction always the happiest: Indeed I think I have seldom had very sweet days, except when I have met with affliction one way or another. I think the church, at present, is in a very poor condition; but the Lord can revive her. I have often found that, when wicked lusts and devils have caused great disorder in my heart, the Lord hath brought order out of confusion: This partly encourages me to believe, that, though wicked men and devils cause disorder, in the church, yet the Lord will make all things work together for good to his own elect. I do not expect to see it, yet its the joy of my heart that the time is coming, when “the kingdoms of this world shall become the kingdoms of our Lord and his Christ:” Dead churches shall yet be quickened, apostate churches shall yet be recovered, and churches shall be planted where there were none before. I could wish to live and die a deep, deep debtor to mercy, and that none of my works should ever be mentioned but as manifestations of mercy, in enabling such a sinner to do any thing for the honour of the God of mercy, and for promoting the work of mercy in the welfare of others. Though pride prevails much in my heart, yet I think I would trample it thus far under my feet, as that I would be glad to see all my students, and not only they, but all the faithful ministers of Jesus, bringing hundreds or thousands of souls with them into heaven, though I should have but five or six.

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O I should love, when I depart to heaven, to be able to tell this news to the redeemed millions, that the Holy Ghost had been remarkably poured down in East Lothian, and that there was not now a family in which the worship of God was not observed. I dare say, it delights the redeemed above to hear of Christ's glory being displayed, and of souls being saved on earth. Ever since God dealt savingly with my heart, I never had any comfort in a thought that my sins were little, but in the belief that the virtue of Christ's blood was infinite, "Blood that cleanseth from all sin:" And, in the consideration of God's mercy being higher than the heavens, it might be written on my coffin, Here lies one of the cares of Providence, who early wanted both father and mother, and yet never missed them. I would not wish there should ever be the least appearance of avarice of the world in me: I can trust my family to Providence; and if, when I am in heaven, it appears that there was one converted by means of any thing ever I wrote, I will mark down an hundred pound; if there should be two, I will say there is two hundred pounds; and if twenty, there is something of more value than two thousand pounds: That is the reward I wish for my writings. God deals so tenderly with me in my afflictions, that, indeed, I think the strokes go nearer his heart than they do mine. The command is, "Owe no man any thing:" What a mercy that there is no such precept as this! Owe a Saviour nothing; or even this, Study to owe him as little as possible. I confess that I would not like to stand at our town-cross with a paper on my breast, declaring I was a bankrupt to men; but,

Oh!

Oh ! I think I would love to stand in the most public place in heaven, having all the redeemed pointing to me as the greatest sinner that ever was saved ; yea, I think their very staring at me as the chief debtor to free grace would rejoice my heart — On the king's birth-day here, he expressed his mind in the following words : O when will that glorious solemnity arrive, when all the artillery of heaven shall be let off on that day of Jesus, when angels and saints shall join in a general shout to his honour ! Then fires shall be in heaven, and fires on the earth ; the heavens shall pass away with a great noise, and the elements shall melt with fervent heat ; the earth also, and the works that are therein, shall be burnt up. Blessed be God, we have a better king's birth-day to celebrate than that of our present sovereign : Unto us was born, in the city of David, a Saviour, who is Christ the Lord. On account of that event, the gospel-bells have been sounding for ages past, and they will ring louder and louder still. O the sovereignty of grace ! How strange that I, a poor cottager's son, should have a chaise to ride in ; and, what is far more wonderful, I think God hath often given me rides in the chariot of the new covenant. In the former case, he hath raised me from the dunghill and set me with great men ; but, in the latter, he hath exalted the man, sinful as a devil, and made him to sit with the Prince of the kings of the earth ! O astonishing ! No doubt I would love to be at my public work again ; and, had it been any other than God who had restrained me, I would not have taken it well ; but, as it is the Lord, I desire to submit. I must own I have a concern for my
wife

wife and children ; but, when my heart enters properly into these words, " Be ever with the Lord," the leaving of them diminishes into a very small point ; and, although natural affection for them is as strong as ever, I hope that, when I am away, Christ will far more than supply my room to them, and then we will be better on all hands. I really wonder at the kindness of men to me ; but, especially, I am amazed, when I reflect, its all the kindness of MY GOD through them. June 17 : He was now become exceeding weak, and spoke little ; but the solid joy of God's salvation, and the peace that passeth all understanding, continued with him to the end : He said, the Lord is my strength and song, he also is become my salvation ; God is an everlasting rock. The last words he was heard to utter, were MY CHRIST ! about four hours after, he fell asleep in Jesus, June 19. 1787.



SKETCH OF THE CHARACTER OF THE AUTHOR.

WE love an author from whose writings we have derived pleasure or improvement ; we naturally wish ourselves introduced to him, and made acquainted with the disposition and conduct of *the man*. To gratify a desire so reasonable is certainly proper ; in the present case it appears, in some degree, necessary. The self-denied manner in which the author writes the narra-

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tive of himself, and the strong terms in which he expresses his sense of his sinfulness, especially when dying, seem to veil his character, and conceal his excellencies. The truth of the following particulars, it is supposed, will not be doubted: They are generally well known to those who were so happy as to be personally acquainted with him.

In *learning*, the late Rev. John Brown was superior to many. It was his ardent wish in youth to know a variety of Languages. His attainments in this sort of literature will appear extraordinary, when it is considered that, except during the space of a month when learning Latin, he never enjoyed the assistance of a teacher. He was, notwithstanding, a good Latin scholar. Of the Greek, but especially of the Hebrew, he possessed a critical skill. He could read and translate the French, Italian, Dutch, German; also the Arabic, Persian, Syriac, Ethiopic. He gave attention to Natural and Moral Philosophy, but his favourite reading was in History and Divinity, his knowledge of which is sufficiently apparent in his writings. He abridged the whole of the Ancient Universal History, though it consists of 20 large octavo volumes. In divinity he chiefly perused the writings of the best old divines, particularly Turretine, Dictet, Mastricht, and Dr Owen; also these of the modern, Boston, Erskine, Hervey, &c.; but, above all, he studied the Scripture of Truth. His acquaintance with the Bible was singular. Seldom was a text quoted but he could repeat it, explain its meaning, and point out its connexion with the context.

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In *piety* he was eminent. Prayer was his delight. Besides his stated closet prayers, he appeared often employed in ejaculations, particularly when he composed and meditated his discourses. He frequently set apart a morning for extraordinary devotion; and family fasting and thanksgiving were exercises to which he often called his domestics. Though few were more sympathizing with the distressed, he was scarce ever seen to weep, except from the deep impression of divine truth, or through compassion for perishing souls. Bodily afflictions and the deaths of relations he suffered without shedding a tear; but, when warning sinners of their danger, and beseeching them to be reconciled unto God, he could not refrain himself.

He was a strict observer of the Sabbath. To make the common news about the affairs of the nation, or even the externals and trivials of the church, a subject of conversation on that day, he considered as criminal; and as he would not allow himself in saying or doing what was inconsistent with Sabbath sanctification, he endeavoured to restrain all within his house from such practices.

In *conversation*, it was apparent to all that his constant aim was to inform and edify. He seldom gave any opinion in politics, or intermeddled with them. The remarks which he made when others introduced subjects of that kind were generally religious. Instead of expressing approbation, or of passing censure on the conduct of ourselves, he used to take notice of that providence which manageth all for the glory of God and the good of the church. To talk in company about the advance-

ment of ministers salaries, he studiously avoided. Well he understood that they, who minister in sacred office, lie too often under the odium of being mercenary, and that nothing has a greater tendency to hinder the edification of the people, than a suspicion that their minister preaches for worldly gain. Concerning the proceedings of ecclesiastical courts, he seldom said any thing to private Christians; and, with respect to the imprudent behaviour of any such members, he carefully concealed it. He could not see how relating such things as these could promote the real edification of his people.

Through a stedfast faith in the divine promises, he seemed to have attained an habitual evenness of mind; never much transported with joy, nor much depressed with sorrow. In him was the promise evidently fulfilled, "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." On one occasion, hearing a most tremendous peal of thunder, he said to a friend, with a most pleasant composure, "That's the low whisper of my God." For some years before his death, he took a peculiar delight in reading and abridging the lives and experiences of serious Christians. During his last sickness he was remarkably thankful to any who offered him the least assistance, and so pleased with the dispensations of Providence, that, for three or four months before he died, he was not heard to utter a peevish word.

In *diligence* he was singular. Through the summer he used to rise between four and five in the morning, at six in winter, and to study till eight in the evening. The hours which thousands waste in sleep, he busily employed

ployed either in prayer, reading, or writing. Formal visits he disrelished, and often said that he would rather compose a sermon than spend an hour in these. His people knew his disposition, and seldom invited him out, or called upon him, without some errand of importance. The number of his publications are a proof of his diligence, especially as he was accustomed to write his manuscripts several times over, and never employed an amanuensis. Nor were his ministerial labours ever relaxed. Besides an expository lecture, he preached three sermons every Lord's day, except in the depth of winter, when, together with his lecture, he delivered two discourses. It is well known that he held the office of Professor of Divinity for a considerable number of years before his death: During this period, when supplied with sermon by the synod, at the time the students were with him, he frequently went away and preached in an adjacent vacancy. Every family in his congregation was visited once a-year, and examined twice, besides the catechetical diets which he frequently appointed for children.

In *charity* he was exemplary. His income from his congregation was but small. For a considerable time the sum he received was only 40*l. per annum*, and it never exceeded 50*l.*; but, with what he possessed, his aim was to do good to all, especially the household of faith. It was his opinion that every man is bound to devote *at least* the tenth part of his income to pious purposes; and, though he had a numerous family, he often exceeded this proportion. He exercised a frugality in his expences upon his own person, which some of his

brethren thought was extreme. It appeared, however, that his sole design in denying himself some of the ornaments or comforts of life was, that he might be more able to supply the necessities of others. When he had opportunity, his alms were commonly accompanied with good counsel; that, while the body was supplied, the soul might be saved. To poor congregations who wished for a collection from his people, rather than oppress them, (being few and generally poor), he, several times, sent considerable sums out of his own pocket; and frequently he caused the heart of the widow to sing for joy. Disgusted with ostentation in others, the alms which he himself gave were so secretly distributed, that they were seldom made known unless by those who partook of his liberality.

As a *minister*, he was a faithful and humble servant of our Lord Jesus Christ. He possessed a peculiar talent in preaching discourses which tended to awaken the conscience, and to search the heart; but his greatest pleasure was to publish the glad tidings of salvation, and the free access which sinners, as such, have to the Saviour. His urgent reasonings with sinners, on God's behalf, will not easily be forgotten by those who heard him. On some occasions he chose such subjects as were suited to the special occurrences of Providence towards the nation in general, or his own congregation in particular.

Though his learning was very considerable, he never shewed it in the pulpit, except by bringing down the great truths of God to the level of common capacities. He sometimes used to repeat to his acquaintances the saying of great Usher, "It will take all our learning to
make

make things plain." Great was his boldness and plainness of speech in addressing immortal souls. A respectable English divine who, about the year 1770, heard him for some time in his own meeting, observes as follows: "I well remember a searching sermon he preached from these words, "*What went ye out for to see,*" &c. Although at that time I had no experimental acquaintance with the truth as it is in Jesus, yet his grave appearance in the pulpit, his solemn, weighty, and energetic manner of speaking, used to affect me very much. Certainly his preaching was close, and his address to the conscience pungent. Like his Lord and Master, he spake with authority and hallowed pathos, having tasted the sweetness, and felt the power of what he delivered." If his style, in his printed sermons, should not please every reader, his congregation could attest that such was the earnest manner of his delivery, and that, to hear him without being seriously affected, was scarcely possible. Professed infidels have been sometimes struck with this; and, though they laughed at others, when they heard him they were forced to listen with gravity and attention.

He was never backward to preach, if sinners were willing to hear. Instead of reckoning it a burden, he seemed to account it a grace given him to preach unto the Gentiles the unfearchable riches of Christ. It was his usual practice, both before and after he came from public worship, to retire to his closet and pour out his heart in prayer. Trifling conversation, at any time, especially after having been engaged in the solemnities of Christian worship, he peculiarly detested. In visiting
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the sick he was very industrious, not tedious; but, according to his opportunity, frequent. When any of his hearers were in affliction, he visited them immediately on being informed; nor was he backward to shew the same sympathy towards any of other denominations, on an intimation that his visit should be welcome. His public prayers were usually short, except on fast days, and then he prayed with such fervour and importunity, as had a remarkable tendency to elevate the affections of his fellow-worshippers.

None more earnestly wished the spread of the gospel. He gladly undertook many long and severe journeys to congregations destitute of pastors, where he might have access to preach the glad tidings of salvation. He greatly rejoiced in the success of Brainerd and other missionaries; and often in preaching, when his subject would admit, descanted with much pleasure on missions to the heathen world. Of this he was peculiarly fond a few years before his death.

Meetings for prayer and religious conversation he laboured to encourage, not merely by recommending them from the pulpit, but by frequently attending them himself. These in the town he visited, if possible, at least once a-week; those in the country as often as he had opportunity. Persons weak in knowledge he encouraged, and shewed a singular respect to such remarks as they made on divine truths.

Early religion he warmly pressed. Sometimes he preached a sermon, or course of sermons, particularly to the young; and, when applying his other discourses, he frequently introduced an exhortation to them. He frequently

quently catechised either in the schools or in his meeting-house; and he seldom met with young persons without introducing some observations respecting their misery by nature, and the method of salvation by a Redeemer. For some years a meeting of seven or eight children was held in his manse, for prayer, praise, and spiritual conference; and, though it was commonly on Saturday evening, he frequently left his studies for half an hour, went into the little religious society, conversed familiarly with them, and, after giving them some serious advices, recommended them to God in prayer, while the dear young ones were kneeling around.

He met with few trials from the scandalous conduct of the members of his congregation; but, when any fell into open and heinous transgressions, it grieved his spirit, and not unfrequently deprived him of his night's rest.

When he understood that differences existed between any members of his congregation, he made it his business to have them speedily removed, and was peculiarly active this way, when in view of dispensing to them the Lord's supper.

His success in the ministry was very considerable. In his own congregation, it is hoped that a number claimed him for their spiritual father, and that others acknowledged him to be the helper of their faith and joy. Nor was it only at home that he was instrumental in doing good to souls. In various parts of the country, where he had access to preach, there were seals of his ministry. It is true that, frequently, such success was hid from him; and, while his Master secured the honour of making the word efficacious, he left the servant to cry,

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"I have laboured in vain, I have spent my strength for nought, and in vain."

His natural modesty prevented him from cultivating an acquaintance with many who valued his writings. He was honoured, however, with the correspondence of the late Rev. John Mason of New York, Mr Annan of Boston, with that of the Rev. Mr Philips, late of Sarum; the Rev. Mr Simeon of Cambridge, the late Countess of Huntingdon, and others. He received a kind and earnest invitation from the Dutch church at New York to be teacher of divinity among them. This invitation, as well as the last mentioned correspondence, he studied to keep an entire secret.

As a *member of society*, his endeavour was to know the mind of God with respect to every particular of duty; and, having found the truth, he avowed and practised it without disguise. When truths of importance were opposed, zeal for his Master, and a regard for his fellow-men, excited him to come forward to the world in their defence. This gave rise to any of his writings that were controversial. His peculiar principles, as a seceder, never appear in his practical treatises. From a conviction that it was his duty, he joined the secession, and continued its steady friend as long as he lived; while he shewed, at the same time, the strongest affection to gospel ministers, to private Christians of the Established Church, and other denominations. His prayers in public were liberal and catholic. He seemed peculiarly concerned for the antiburgher congregation in his neighbourhood, and for the parish church, particularly at the time of their sacramental solemnities. With regard

gard to what is called *church communion*, he was strict; as to what is named the *communion of saints*, as distinguished from it, he was truly liberal. Perhaps it is scarce worth mentioning that, for some years, a praying society met in his house, some of the members of which belonged to the Established Church, and some to the Secession.

He manifested a singular readiness to forgive his enemies. Notwithstanding the abuse he received from some ministers, when a student, it was remarked that he was never heard to speak evil of them, nor so much as to mention the affair. A dissenting clergyman, who had treated him rudely, being reduced to poverty, he sent him money, and in a way which concealed the benefactor. After the clergyman's decease, he offered to take one of his destitute orphans and bring him up with his own children.

When any of his students became a settled pastor, he usually sent him a letter of advice. When any of his brethren or acquaintances died, he often sent a letter for the counsel and comfort of the surviving friends. He paid a particular attention to old acquaintances and widows. If in straitened circumstances, he was sure to visit them, and minister to their necessities. He was very unwilling to believe ill reports of any, especially of these in public stations; being convinced that reports of this kind have often no foundation; and, marking their evil consequences, he would not suffer others to attack characters in his presence, and conscientiously avoided such conduct himself.

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As a *tutor* to young candidates for the holy ministry, his care was to give them a connected view of gospel truth, both doctrinal and practical. That they might be able to support and illustrate the several articles of our holy religion, he endeavoured to render them mighty in the scriptures. In his system of divinity and cases of conscience, the public have a view of the particular topics which he used to explain at large to his pupils. He also wished to acquaint them with church history, and compiled what he published on this subject chiefly for them. He earnestly warned them against a merely philosophical way of studying divinity, and strenuously insisted, that, without heart-religion, they could not be profitable students of theology. His address to them, in his system, plainly shews that he regarded this as a matter of the first importance. No man more patiently bore with the imprudence and weakness of individuals among them, and yet, when there was occasion, no one was more ready to give them a faithful admonition. He was really among them as a father among his children. He loved them, and studied their good, and they loved him, and regarded his counsel. No time of the year was so pleasant, either to the professor or the students, as the two months of their attendance at the hall.

The solemn addresses which he made to them on certain occasions, while with him, and especially when they parted, were affecting indeed, and remarkably calculated to make good impressions. It is believed that many of his sayings, at these times, will never be forgotten by those who heard them. The many able, useful,
and

and acceptable ministers, both in Britain and Ireland, whom he trained up for the sacred office, evince the success with which the Lord crowned his labours.

HE PUBLISHED THE FOLLOWING BOOKS.

The Self-Interpreting Bible, 2 large quarto vols.

Dictionary of the Bible, 2 vols, large octavo.

A large Explication of the Shorter Catechism.

Two Short Catechisms for young people.

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Explication of the Metaphors contained in Scripture, with practical reflections.

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Letters concerning Toleration, and the binding obligation of the Scotch covenants.

A History of the Churches in Scotland and England from the earliest period, 2 vols, 12mo.

Harmony of Scripture Prophecies, with the History of their fulfilment.

Since his death, his SELECT REMAINS have been given to the world.

The following Character of MR BROWN was drawn up by two of his brethren.

For piety and charity, zeal and diligence, he was equalled by few, perhaps excelled by none: possessed of uncommon powers of understanding and memory, he acquired an extensive share of useful learning, which in him was wholly subservient to the knowledge and elucidation of the scriptures. For twenty years professor of divinity under the associate synod, he laboured with indefatigable zeal for the instruction of the youth committed to his charge, in the knowledge of the truth as it is in Jesus. Having supported an eminent character through the whole of his ministry, he died full of the consolations of the Holy Ghost.

LETTER I.

DEAR FRIEND,

Through the tender mercies of the Lord we have been generally well since we heard from you; but, alas! there is little wellness of soul to be found with us: There all things are wounds and bruises, which have not been bound

bound up nor mollified with ointment. We are glad to hear you are about your ordinary at present. O to win to a truly Christian ordinary ! The life that I live, by the faith of the Son of God, who loved me and gave himself for me, would be that ; but, ah ! how little we attain to that, nor have we any to blame but ourselves ; Jesus, his Father, and blessed Spirit, are the same as ever : His new covenant fullness, promises, and offers of grace are still the same. But these wicked, carnal, careless hearts, are the shameful cause of our barrenness and leanness. Wo unto us ! that treacherous dealer dealeth very treacherously, and often we love to be deceived by it : It is, however, good, very good, that there is no plague about us, but such as Jesus and his grace are exactly suitable to. What plagues will not this cure ? “ I am the Lord thy God that healeth thee.” The blood of his Son Jesus Christ cleanseth from all sin. May it be our study to make use of this remedy and no other, for all others will but fester and corrupt our wounds. The state of religion here is in a miserable case. The godly are dying away from us in every corner, while we cannot say this man and that man is born there. But what a mercy is it, that the church’s head, our great Immanuel, cannot die out from, nor can he wholly leave us ! Thanks to him, and his Father, and blessed Spirit, that we have it under their hand and oath, that the Isles shall wait for his law, that the heathen shall be his inheritance, and the uttermost ends of the earth for his possession. O, when it is well with you remember me and mine ! It stings me to think how useless I have been in Christ’s church the many

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years

years I have had since I first knew you. What a sad verification am I, that bodily service profiteth little ! This wishing you and your family a large measure of the consolations of Christ, and that will produce conformity to him ; and, if you had these two, I might defy hell and earth to make you unhappy.

HADDINGTON, }
April 17. 1775. }

Yours affectionately,

J. B.

LETTER II.

DEAR FRIEND,

You and I have lately been drinking more of God's gall and wormwood in the death of children and otherwise. Let us be dumb, because the Lord hath done it. The cup that our Father giveth, should we not drink it ? Alas, what hard knotty timber must we be, that the Lord hath to hack us so much, in order to render us plain and smooth ! It is a mercy God is at such pains with us. But it is not easy for our hearts to believe such things mercies. Alas, how often we pray that God's will may be done ; and yet, when he takes his will, we think we do well to be angry ! We pray that God would divorce us from our lovers, and purge away our sin ; and yet, when he sends sore troubles on us for this very purpose, we fret or rage like wild bulls in a net. What a mercy that we have to do with so patient a God that can bear with such conduct ! So gracious, that he can forgive it ! That we have to do with that blood of

Jesus

Jesus which cleanseth from all sin. What a mercy, that the more trouble we are in, the more promises are directed to us! Psal. l. 15. and xc. 15. Isa. xliii. 2. and xli. 10.—16. and xlii. 4. May our afflictions wean us from sin, and self, and from this world. This is not our rest. May we seek for one to come. O to be ready for that place where there is no more night, sorrow, or curse, but God is all and in all! Here he often shews us the paths of distress and death. May he at last shew us the path of life. In his presence is fulness of joy, and at his right hand are pleasures for evermore.

The form of your child's distress, and my child's being come that length to shew himself a son of fallen Adam, and yet not the length as to give any comfortable evidence of his union to Christ, is ready to discourage our anxious minds. But God's way is in the sea, and his paths in the mighty waters. He hath said that he will dwell in the thick darkness. No delirium or childhood can disunite from, or keep out Jesus and his Spirit from the heart: Jesus is able to save to the uttermost, and who knows where that is? This wishing you God's presence when you are now reaping through old age, which is but the valley of the shadow of death.

Yours affectionately,

J. B.

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LETTER

LETTER III.

DEAR FRIENDS,

We received the news of your child's death, and are truly affected with the same. God has been marking out to you that vanity of vanities, all that cometh is vanity and vexation of spirit. O! mind that it is the Lord who hath done it, and, therefore, you ought to be silent. It is the Lord, who lent him; that has called him back. It is the Lord who taketh a peculiar pleasure in the salvation of little children. It is the Lord who can more than make up your loss, and O! insist with him that he make it up by the enjoyment of himself. The enjoyment of the only begotten Son is more than sufficient to balance your want of yours. Perhaps for this very reason the Lord took him from you, because you gave him too much room in your heart, and Jesus Christ so little. Fill now, therefore, your heart with Jesus and his excellencies. How infinitely better these than any you could ever discern about your child! Do not let your thoughts murmur for your child, and his works, looks, or deeds; but call to mind the person; the looks, the words, the deeds of the great Immanuel, and all with application to your own souls, upon the foundation of God's free grant in the promise. My R—b is a phrase now that has a sting in its tail, but my Lord Jesus never had, nor ever will have any sting in his tail. Let that, therefore, be now not only the language of your lips, but chiefly the language of your hearts. Happy you evermore, if God hath pluckt out your son to fill his place with his only begotten Son. May the Lord sanctify to you the painful stroke. Wonder that it hath not been
more

more severe in the suddenness of it, or in ten thousand other circumstances of it; nay, that it has not been some of yourselves. In the midst of wrath he remembers mercy. Though he cause grief, he will have compassion.

Yours affectionately,

HADDINGTON, }
June 16. 1775. }

J. B.

LETTER IV.

DEAR SIR,

Having heard some time ago of your affliction, I would desire to sympathize with you therein: God has been plucking up the roots whereby you are fastened to this earth: And, O! may your heart, and the heart of every one in the family, be weaned from this world by means of it. How vain is life, even in its best estate, the days of youth. Let us, then, trust only to the living Redeemer, who was dead and is alive, and lives for evermore—Because he liveth, may we live also.—God has taken your only son from you by death, that you, under sense of want, may take his only beloved Son from him. O what a blest exchange may you thus make!—I am glad to hear that there were some promising signs about your son before his death. I wish the sisters may take their brother's early death as a solemn warning to them, calling them to consider their latter-end. Now they have a precious season of early espousals to the dear Redeemer among their hands; and may God grant them

them early grace to improve it, that they may live in a constant readiness for death. Oh to be early married to the blessed Jesus ! to have one's heart early melted with his love, that is better than life. Methinks I hear Jesus saying, in this death of your son, to you, your wife, children, and family, " Arise and come away with me, from Lebanon, from lions dens, and mountains of leopards." If children increase or flourish, set not your hearts upon them, for they, like riches, take the wings of the morning and fly away. Did your son die and you and I live ? Doth it not preach to us, in the most striking manner, " Be ye also ready, for ye know not when the Son of man cometh ?" but, come when he will, by death or judgment, may he find you and me, and our families, hid in himself ; and blessed shall we be if we die in the Lord : Nay, to what purpose were we born, or to what purpose do we live, if we do not live in the Lord as our root and dwelling place, with the Lord as our companion and friend, and to the Lord as our end. The providence you have met with is bitter, but you know Moses, by casting a tree into the waters of Marah, sweetened them ; go you and do likewise ; mingle Jesus, the tree of life, as one that bare your griefs and carried your sorrows, with the troubles you have met with, and that will sufficiently sweeten it. This with my compliments to your family.

Yours affectionately,

HADDINGTON, }
March 11. 1763. }

J. B.

LETTER

LETTER V.

DEAR M—

Having heard of your late illness, my regard and manifold obligations to your family challenged my sympathy, and emboldened me to write you these hints. Within these few years God has, by the death of a brother, the death of a grandmother, and your own late weakness, been trying to teach you, a young woman, to be sober-minded. O, faith God by these, that you were wise ! that you understood this ! that you would consider your latter-end ! These have come to call your sin to remembrance, to remind you, that childhood and youth are vanity, to remind you that now you have spent twenty years, or thereabouts, all filled up with mercies, great and unnumbered on God's side. And, Oh ! all filled up with ingratitude and wickedness on yours. I hope Jesus hath given you a saving view of your heart, as deceitful above all things, and desperately wicked ; but, my dear friend, not yet the ten thousandth part of your iniquity is discovered even to yourself. Now, now is the season of your soul, of your salvation. O make your calling and election sure ! care for the one thing needful ! choose the better part that shall never be taken from you ! Now the Saviour knocks at the door of your heart, now he cries, "Thou hast spoken, and done evil things as thou couldst: Wilt thou not, from this time, this moment, cry unto me, thou art my Father, and the guide of my youth. My daughter give me thy heart, open to me my sister, my love, for my head is filled with dew, and my locks with the drops of the night". O say not the Saviour nay, consent that your worthless, your wicked, your polluted

luted self should be wholly his, wholly apprehended and saved of him. Tremble and detest the thought of even giving your heart to any as an husband, as an intimate, before you give it to Jesus, the excellent, the divine Jesus, who loved us, and gave himself for us. Think, often think if any deserves it like him; early religion, early concern about eternal realities, will be a pleasant back-look, when, like your brother, you come to ly amid the agonies of death. This wishing you Jesus for your all, and in all for your God, and *the guide of your youth*. May you and your sisters, each one now say, I am the Lord's.

Yours affectionately,

No date

J. B.

LETTER VI.

DEAR —,

God has, indeed, manifested, in your case, the vanity of all earthly enjoyments, in giving you a child to look about her and die. However, O mind! It is the Lord, let him do what seemeth to him good. She was not given, but lent you. Grudge not the recall of the loan. I am sure he did not recall it till he saw it proper and necessary. In plenty of wisdom, as well as justice, he doth afflict. Nay, in plenty of mercy too, Heb. xii. 6.--11. Psal. cxix. 71. Beware of stupidity under his hand, or sinful murmuring at his management. Spend some time in solemn surrendering of yourselves and concerns to God,

God, that is an excellent mean of balancing the affections, and calming the tumultuous passions. I beseech you beware of immoderate sorrow for the loss of your only child. If you do not, it may break your own delicate constitution, and quickly hurry you to the grave. You have not reason to sorrow as those who have no hope. Why grudge a child to God himself? Cannot he bear, care for, and satisfy her longing soul better than you? Cannot he be to her better than ten mothers, and be better to you than ten daughters? Indulge not your mind in recollecting her agreeable looks and the like, but turn aside, looking unto Jesus, the Child, the Son of God. The Lord demands you to balance matters with him, in thinking on, esteeming, delighting in, and filling your heart with his infinitely precious Son instead of your child. Fellowship, close fellowship with him can allay the bitterest griefs, and make up the greatest losses on earth. Wonder at this mercy that your husband, as well as your child, is not taken from you. It is of the Lord's mercies that we are not consumed. O to have life on his never-dying self, as our all and all!

No date.

Yours affectionately, &c.

LETTER VII.

DEAR SIR,

I was glad to hear, by the bearer, that your family, to whose kindness I have been so much obliged, are in ordinary health. O for health from above to us! for God himself to be the health of our countenance and
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our God ! We complain of dry withering days ; alas ! we ourselves are the sole cause. We have offended, have grievously offended and provoked the Lord to refuse us good things. Nay, alas ! we are not at the pains to ask him. Hitherto we have asked him nothing. O what shame, sin, and folly to us, that we will not ask when we have so much need of one, of all his blessings ! O what shame, sin, and folly to us, that we will not even have mercies unasked, will not open our mouth wide that he may fill it ! O if God would make us wiser ! O what a portion, a blessed, an eternal portion, you, and we, and our young ones may find in Christ ! And, that we could take a mutual list of one another's cases and families to a throne of grace, might I not address yours thus : My dear young friends, O think for what end you were born, were kept, had Christian education, and have been often called to the fellowship of Jesus ! Is there any more excellent, more comely, more deserving at your hands than Jesus, who loved us, and gave himself for us ? O no ! surely no ! O then give him your loves, your earliest loves ! Now you are possessors of the very tenderest passions. O surrender all to Christ ! To each of you he addresses himself, My daughter give me your heart. O let none of you say him nay ! How happy you, if the back room, so convenient for pouring out the heart to God, were a bride chamber, a fellowship chamber between you and your Christ ! I remember a story, that, when one, in a pretty large company, said, perhaps there is one here without Christ, the hint so affected them all, that they never rested till they were all sure they were in Christ. Let my saying to you, my dear young women, " Perhaps one of you may be yet without

without Christ," have a like effect on you. Can virgin love be better placed than on our divine Husband? Can early years be better spent than in fellowship with him? Can any robes be like his righteousness and grace? O! seek first the kingdom of God and the righteousness thereof, and all things shall be added to you. O let eternity, eternity be written in your young hearts!

HADDINGTON, }
October 29. 1767. }

Yours affectionately, &c.

Since I saw you last I have not been altogether well; grief, and fear, and one thing and another, has not a little dispirited me. O! if ye find him whom I am sure my soul should love, tell him that I have uncommon need of his pity under my present guilt, plagues, and tasks.

LETTER VIII.

DEAR FRIENDS,

Considering the kindness I have received from you and your parents, I should be extremely ungrateful if I did not wish your real welfare: That lies chiefly in your being Christians indeed. O let that be your chief care! let your early love, your early trust be fixed in Jesus Christ. Whatever other young women do, serve ye the Lord. Is it possible any can deserve your affection more than Christ? Is pedigree honourable? Is not he the only begotten of the Father? Is beauty amiable? and, Is he not the brightness of the Father's glory, the

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express

express image of his person, and fairer, infinitely fairer, than all the children of men? Is wisdom to be chosen? Is not he the wisdom of God, and the power of God? Is wealth desired? In him it pleased the Father that all fulness should dwell. The Father loved the Son, and gave all things into his hand. Is grace valuable? He is full of grace and truth. Is love engaging? Behold how he loved us, in giving himself for us and to us! O how astonishing! that God, blessed forever, should give himself to be a curse for you or me; that the infinitely lovely, all in all, should give himself a portion to us, without money, and without price. Is salvation necessary to you and me, poor, lost sinners? Is not Jesus the salvation of God to all the ends of the earth? Let then that fair, that kind, that wise, that rich, that everlasting, and all-comprehending Jesus, be the Husband, the beloved, the portion of your soul. When your affections are tender, what delightful fellowship you might have with Jesus Christ! O let not the pride, the folly, the fashions of this world, nor the corrupt lusts of your heart, get in between your affections and the blessed Redeemer! But, in the beginning of a religious course, make sure work; for one may have many early motions of affection towards spiritual things, and yet be but almost a Christian. Beware of learning a trifling way of going about prayer, and reading God's word. Let your heart be engaged; now is your summer, your harvest for eternity! Let your soul be pained whenever you spend time without some out-going of heart to Christ. Be much given to converse with your own heart, in posing it with important questions, and in laying on it solemn charges. Take
up

up with no companions, as your intimates, except such as fear God. It might be worth your while to peruse the lives of Elizabeth Cairns, Eliza Watt, Guthrie's trial, Mead's almost Christian; but, above all, the precious book of God.

No date.

Yours affectionately, &c.

Since you have the start of your sisters in age, may it be your care to excel, and be a pattern to them in a gracious and holy conversation.

LETTER IX.

The Rev. Mr. JOHN BROWN to the COUNTESS of HUNTINGDON.

MADAM,

In consequence of a message from the Rev. Mr Shirley, I have, so far as the late death of a dear consort, and penury of time permitted, thrown together a few thoughts upon the doctrine of justification through Jesus' blood, that great foundation of all our holiness and comfort, and transmitted them to your care. But, since the High and Lofty One, that inhabiteth eternity, appears to have singled you out as one of the not many noble that are called; has espoused you to his Son, and rendered you an eternal, a distinguished debtor to the exceeding riches of his grace, and a zealous contender for the leading points once delivered to the saints; might not I, an unknown and inconsiderable friend of the

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bridegroom,

bridegroom, for your encouragement, speak a word in his behalf?

Truly, noble lady, let your life have Christ for its all and in all, Phi. i. 21. Let it be a looking to Christ, a coming to Christ, a receiving out of Christ's fulness, a resting on, and rejoicing in Christ; and, in fine, a worshipping and serving of the Lord Christ. Amidst all the temptations of an high life, let your meditation of him be sweet. When you wake may you still be with him.—What are all the dignities, the glories of creation, in respect of him, the brightness of his Father's glory, the King, the God of glory? O! sweet to us! the Man, God's fellow! the Word made flesh! God bone of our bone, and flesh of our flesh! Our Brother born for adversity! Our Friend that sticketh closer than a brother! Immanuel, God with us! Our Mediator between God and us! Thrice blessed, thrice wondrous and effectual means of reconciliation! Blessed surety of the better testament, that undertook and paid our infinite debt, till God could take no more! Powerful Redeemer, that takes us a prey from the mighty, and delivers us the lawful captives. Blessed Prophet, to whom God hath given the tongue of the learned to speak words in season to our weary souls, and whose words are spirit and life; are like new wine that goes down sweetly; they cause our dumb and dull hearts to sing. Great High Priest of things to come, that loved us, and gave himself for us! All-prevailing Advocate with the Father, that welcomes us with all our perplexed cases, and desperate like cases! Our Prince of Peace to com-
mand

mand deliverance for us, subdue our mighty lusts, defend and support us against every foe.

Behold, Madam, what the Son of God, in our nature, is to you ! Your Shepherd to support you against want, to lead you beside the still waters of his everlasting love, his redeeming blood, his new covenant promise ; to restore your soul again, and make you walk in the paths of righteousness for his name's sake. Your Father that has begotten you to a lively hope, to be an heir of God, a joint heir with Christ ; your divine Husband that rejoices over you in singing, and rests in his hope ; your boast, your bliss, your rock, your refuge, your comforter and comfort ; in fine, your God and your all. Methinks your ravished heart cries out, " Is the Son of God so much to me, and, ah ! do I regard him so little ? Has he so little room in my heart ; and am I of so little use, so little service to him ? " Think again, did the eternal God pass by lofty angels, pass by millions of men, pass by multitudes of my fellow nobles, and think of me, no better than the worst ? engage for me ? obey the rigid law, and bear infinite wrath for me ? die for me ? rise and ascend for me ? pour forth unceasing prayers for me ? send his word to heal me ? and, at last, in a pang of Almighty love, break in, notwithstanding all that the world from around, hell from beneath, inexpressible guilt, and raging corruptions from within, could do to oppose him, and fix his eternal residence in that hidden hell my heart ? O day of power, indeed, in which he made me, so outrageous an enemy, willing to be what he pleased ; when my haughtiness was brought down, when all the unnumbered idols in my

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heart.

heart were tumbled headlong, and the Lord alone was exalted ! O time of love, when Jesus came to me in my blood, and said to me live ; when my soul was courted with the words, the sighs, the bloody tears, the dying groans of an incarnate God ! How my heart burnt within me while he talked with me, and opened the scriptures ! When he rehearsed, in the manner of Godhead, the story of his everlasting love to me ! When he shewed me his pierced hands, his wounded side, his melted heart ! How then, my soul, all captivated, all inflamed with his love ! if I love not the Lord Jesus let me be anathema maranatha : Blessed day of espousals, when he betrothed me to himself in righteousness and in judgment, and in loving-kindness and in mercies ; yea, even betrothed me to him in faithfulness, and made me know the Lord ! When he made stupid, obstinate, and unreasonable me, to reason together with him, till he washed me in his blood, clothed me in his righteousness, made my scarlet-crimson transgressions white as wool and snow ! When he testified against me, I am God, even thy God ; and, with overpowering evidence, made my careless and unbelieving heart cry out, Amen, so be it, Lord, my Lord and my God ! When he put to me the everlasting covenant, well ordered in all things and sure, which is all my salvation, and all my desire ! When Christ was effectually made, of God to me, wisdom, righteousness, sanctification, and redemption ! Birth day indeed, when it pleased God to reveal his Son in me ! When Christ was formed in my heart ! When I was made God's workmanship, created in Christ
 Jesus

Jesus unto good works! When he that sat on the throne made all things new!

Think, further, what is in reserve for you; a going to God, your exceeding joy; an eternal, an immediate vision and fellowship with the Three—one God, as your all in all; a sitting with Christ on his throne; a being for ever with the Lord; a being for ever like him, by seeing him as he is, and knowing him even as he is known. Ah! puny joys of earth, when compared with the rivers, the oceans, the fulness of joy that is at his right hand. But, whence spring these living waters? Not from works, lest any man should boast, but from the free, the abundant, the exceeding abundant grace of God. What is their price? Not human works, but the works, the blood, the death of God!

Once more, think what is my charter of rights to this inheritance of grace, of glory, of salvation, of God himself? It is the new covenant, the New Testament of Christ's blood. How much more firm than all thy claims on the estate of Huntingdon? O blessed charter, planned by God, written by God, confirmed by his oath, and ratified by his blood! May I pore much on it. May his word be found of me, and I eat it, and it be to me the joy and rejoicing of my heart. May I esteem the words of his mouth more than my necessary food. When he has so framed his promises, that I cannot but see my own shameful name, sinner, rebellious, stout-hearted, and far from righteousness, marked in them; and when he so points his blessings to my case, and urges them on my soul, that I cannot shift them without blasphemous reproachings of God, as a liar, a perjured person;

person ; without desperate fighting against his grace : What am I, that I should withstand God ? Lord, I believe, help thou my unbelief.

May your life be the life of faith on the Son of God, who loved you, and gave himself for you. May God enable you to adorn your station, not only with the reality of religion, but with a liveliness in it, successful in winning many to Christ, as your accounts at Jesus' tribunal cannot fail to be very extensive and important. May himself enable you so to act in all your ways, as may give them with joy, and not with grief. Thus, wishing the choicest blessings of time and eternity to you and family, I am,

MADAM,

HADDINGTON, }
July 25. 1771. }

Your most humble servant,

JOHN BROWN.

LETTER X.

Extract of a letter from Mr B—— to Lady H——.
Supposed to be from the last.

If I never write to you more, be these my last words : There is none like Christ, none like Christ, none like Christ. Nothing like redemption through his blood, even the forgiveness of sins, according to the riches of his grace. There is no learning nor knowledge like the knowledge of Christ. No life like Christ living in the heart.

heart by faith. No work like the service, the spiritual service of Christ. No reward like the free grace wages of Christ. No riches nor wealth like the unsearchable riches of Christ. No rest, no comfort, like the rest, the consolations of Christ. No pleasure like the pleasure of fellowship with Christ. Little as I know of Christ, and it is my dreadful sin and shame that I know so little of him, I would not exchange the learning of one hour's fellowship with Christ, for all the liberal learning in ten thousand universities, during ten thousand ages, even though angels were to be my teachers. Nor would I exchange the pleasure my soul hath found in a word or two about Christ, as, *thy* God, *my* God, for all the cried-up pleasures of creation since the world began. For what, then, would I exchange the being for ever with Christ, to behold his glory, see God in him as he is, and enter into the joy of my Lord?

No date.

A BRIEF

A BRIEF
CHRONOLOGY OF REDEMPTION,
REPRESENTING
ALL THE NOTED EVENTS OF TIME AND ETERNITY
AS PROMOTING IT,
AND
THE GLORY OF THE DIVINE PERFECTIONS
IN AND THROUGH IT.

THE redemption of sinful men by Jesus Christ was the principal thing which God fixed in his decree from eternity; in which he intended, (1.) to make his own goodness appear finally triumphing over all the sin and misery that could enter into the world; (2.) to restore the ruins of the fall with respect to his elect, by bringing greater blessings into the earth, and by not only filling the vacant seats of fallen angels, but also exceedingly increasing the happiness of heaven; (3.) to gather together all elect creatures into one body, in or under Christ, to his own glory; (4.) to render elect men happy to the uttermost, in making all things work together for their good, and in causing them to discern it.

A. M. 1. The whole creation was formed for the benefit and use of the elect; the earth to be the place of marrying their nature to the Son of God, and of his paying the price of their redemption, and preaching his gospel, and to be the place of their spiritual birth, marriage,

riage, and education for heaven ; heaven to be the place of his full reward, and of their complete and eternal glorification ; and even hell to be a prison for restraining and punishing his and their enemies. Even the order of creation was such as corresponded with the gradual progress of redemption in the world, and souls of men.—No sooner had men become sinful and miserable, than the redemption work commenced on earth, in Christ's coming down, perhaps in human shape, to execute his mediatorial work,—in revealing the gospel,—appointing sacrifices, and in the actual application of redemption, which appears marked in the new name given to the woman.

A. M. 128. In the case of Abel, God typically marked his regard to Christ and his offering, as well as his sovereignty in bestowing his favour on men. In the rejection and misery of Cain, was prefigured the fearful and lasting misery of the Jewish, heathen, Popish, Mahometan, and, in fine, of all the persevering enemies of Christ.

A. M. 300—600. A remarkable effusion of the Holy Ghost directed and determined the professors of the true religion to assemble in a more public manner for worshipping of God, by which they maintained an open testimony against the abounding error and wickedness of the posterity of Cain, who, for the punishment of his murder of his brother, were now a profane society, cast out from the church of God, Gen. iv. 26.

A. M. 917—987. God, in Enoch, carried holiness, typical of that of Christ, and his glorified saints, to an higher pitch than ever before since the fall,—and, by him,

him, foretold the flood, but more clearly the second coming of Christ; and, in translating him to heaven, prefigured his ascension, and gave an earnest of the complete glorification of all his elect people, Gen. v. 22.—24. Heb. xi. 5. Judg. xiv. 15.

A. M. 1100—1656. God not only preserved for himself a church among the descendants of Seth, from whom Christ the Redeemer was to spring, but, in the remarkable holiness of Noah, amidst an exceedingly and universally corrupt, a profligate generation, prefigured the perfect holiness of Christ in his generation, and manifested the power and usefulness of his saving grace in the world.

A. M. 1656, 1657.—By sending a flood which covered the whole earth, God swept off the now prodigiously multiplied seed of the serpent into hell, as the punishment of their enmity against Jesus Christ and his church; manifestly disannulled the creation, or old covenant-grant of the earth to mankind, and publicly represented the irresistible, universal, and lasting ruin of all the obstinately wicked, particularly at the last day.—By the means of the ark, which was typical of Christ and his gospel church, as means of the salvation of men, that family from which he was to spring was miraculously preserved—A new grant of the earth, founded on the covenant of grace and sacrifice of Christ, was made to Noah and his seed. That covenant was declared to, and renewed with them in a typical manner; and God's design of forming his church, first from the posterity of Shem, and then from that of Japhet, was intimated, Gen. vi.—ix.

A. M.

A. M. 1760,—2080. When satan had hardened most of the inhabitants of the new world, and had united them in a rebellious attempt against Christ and his redeemed church, God, by confounding their language, prevented their building of the tower which they intended, and crumbled them into small and weak parties; but so dispersed them about Canaan as best corresponded with his intended spread of the gospel and the salvation of the elect by means of it, as well as with the fearful punishment of these in their posterity, who were the most early rejecters of it.—To prevent the rapid increase of wickedness, mens lives were shortened to one-half of what they had been before the flood, and, within a few hundred years, to a fourteenth part, Gen. xi. Psal. xc. 10.

A. M. 2080,—2369. While satan, by the erection of the accursed posterity of Ham into the kingdoms of Babylon and Egypt, and by the almost universal prevalence of ignorance and idolatry among mankind, had strengthened his own government in the world, in opposition to Christ and his church, God counteracted him in this begun execution of his curse on the Canaanites,—in their slavery under Chedorlaomer, and the subsequent destruction of their cities of the plain, for their unnatural wickedness, by fire and brimstone from heaven, as a warning to others, and as a figure of the everlasting destruction of wicked men; and, especially, in separating Abram from his father's idolatrous family, and bringing him into Canaan, where Christ was to make his appearance on earth;—in preserving him and his son Isaac, and grandson Jacob, and their

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families, among the idolatrous Canaanites, &c. when repeatedly in danger, and even rendering them victorious in every warlike struggle;—in preserving them amidst repeated famines;—in repeatedly enlarging his revelations, renewing his covenant with them, promising Canaan as a figure of the new covenant, a typical, a heavenly rest to be purchased by Christ;—in repeated predictions of Christ, the latter still more and more clear;—and, at last, restricting his descent not only to the seed of those patriarchs, but to the tribe of Judah, a descendant of Jacob;—in raising up Melchizedeck as an extraordinary priest and king among the accursed Canaanites, eminently typical of Christ, as the Priest and King of sinful men, particularly the gentiles, and directing him solemnly to bless Abram and his promised seed in him, Gen. xi.—l. Acts vii. Psal. cv. Heb. vii. Mean while, by rejecting Ishmael and the sons of Abram by Keturah, as well as Esau the elder and most active son of Isaac, God manifested the sovereignty of his grace, and prefigured the rejection and fearful fate of the Jewish, heathen, Antichristian, and other despisers of Christ and his gospel.

A. M. 2513,—2552. When satan had firmly fixed all nations, and almost every particular person of now exceedingly multiplied mankind, in the grossest ignorance, error, and idolatry, God, after preserving the posterity of Jacob two hundred years in Egypt, one hundred of them under the most grievous oppression, and had preserved his invisible church among them from the idolatries and superstitions of that nation, he, in plaguing their Egyptian oppressors and their gods, delivered them
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from both, in a manner typical of our spiritual redemption by Christ, and of the deliverance of mankind from heathenism and Popery under the New Testament dispensation. While he abandoned the rest of the world to heathenism, he solemnly adopted the Israelites for his peculiar people. He published his law to them in the most solemn and tremendous manner, in order to awaken their consciences, render them sensible of their need of Christ, and direct them to improve him as made of God to them, wisdom, righteousness, sanctification, and redemption; and that Christ might, as it were, natively come under it as one of their posterity. He gave them his ceremonial law, which prescribed manifold prefigurations of Christ, and directed to their occasional and daily improvement of him. Their miraculous direction in their journies through the wilderness, by his pillar of cloud by day, and by his pillar of fire by night,—his nourishment of them with manna from heaven, and water from flinty rocks, and the continued sufficiency of their clothes, were all typical of the spiritual mercies of the redeemed in their journies to their heavenly rest, and of these of the gospel-church. During this period mens lives were shortened to seventy years, in order that they might be more strongly shut up to an early embracement of Jesus Christ and his salvation, and others might be rendered less capable to devise wickedness and corrupt their neighbours; God also exceedingly enlarged his revelations, added several new predictions of Christ and of the calling of the gentiles, Numb. xxiv. 17,—19. Deut. xviii. 15,—18. and xxxii. 21, 43., and committed

ted his word to writing, for the more effectual preservation and propagation of it, *Exod. i. to Deut. xxxiii.*

A. M. 2553,—2560. God poured out his Spirit in a remarkable degree upon the children of those Israelites which had perished in the wilderness by their unbelief, *Jer. ii. 2, 3. Numb. xiv. 31. Deut. viii. 2, 3. Josh. xxiii. 8.* He brought them unto the long promised land of Canaan, where Christ was to descend from them, and exercise his mediatorial office among them, and where his gospel was to be primarily spread; which was a type of the gospel rest, new covenant state, and heavenly happiness. His tabernacle was erected at Shiloh, and his public worship established among them, *Josh. xxiv.*

A. M. 2570,—2950. While God permitted satan to plunge the most of mankind into the depths of ignorance, idolatry, and even the most savage barbarity, he marvellously protected his peculiar people of Israel, particularly when their males attended at their three annual solemn feasts, which were most public types of the redemption of men by Christ. While he fearfully corrected their frequent relapses into idolatry, by different instruments under their judges, who were types of Christ, he marvellously protected and delivered them, and thereby prefigured his preservation and deliverance of his Christian church under heathen persecutions. Notwithstanding their frequent and fearful relapses into apostacy and idolatry, he preserved his true religion among them, and, for that end, raised up schools and a succession of prophets, who prefigured Christ, *Judg. i. to 1 Sam. xxxi.*

A. M. 2950,—3029. David, after much marvellous preservations, became king of God's peculiar people, and
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was succeeded by Solomon his son, both of them eminent types of Christ, and his royal ancestors according to the flesh. Under them the Israelites obtained possession of, or dominion over the whole promised land, except that which the Tyrians and Zidonians, their allies, inhabited; and the glory, power, wealth, and happiness of their nation, was carried to its highest pitch. According to preceding predictions, Jerusalem was chosen by God for the fixed residence of his ark, altars, and most solemn worship, Deut. xii. 5,—7. 2 Sam. v. Psal. lxxviii. 68,—72. A covenant of royalty, typical of the covenant of grace made with Jesus Christ, was made by God with David and his seed. The typical worship of God was extended and advanced to its principal glory and pomp. The canon of scripture was not a little enlarged by the addition of the books of Psalms, Song of Solomon, Proverbs, and Ecclesiastes; in which, particularly the two first, Christ and his redemption are most clearly and pleasantly exhibited; and the first of which then, and ever since, hath been used in the public worship of God. The laying aside of the tabernacle also prefigured God's laying aside of the ceremonial worship, and instituting that of the gospel dispensation in its stead, 2 Sam. i.—xxiv. 1 Kings i.—x. 1 Chron. xii.—xxix. 2 Chron. i.—ix. Psal. ii.—cl. Song. i.—vii. Prov. i.—ix.

A. M. 3029,—3416. Between the death of Solomon and the destruction of Jerusalem by the Chaldeans satan still carried on his work, in rendering the heathen nations more idolatrous and wicked, and in promoting the rise of the Egyptian, Syrian, Assyrian, and Chaldean kingdoms, in order to crush and exterminate the people

and true worship of God in Christ. But God still proceeded in his preparations for the incarnation, obedience, and death of Christ, and the spread of the gospel among mankind. No sooner had the typical nation and ordinances been carried to their utmost glory, than they began to fade, in order to make men look and long for Jesus Christ, the substance of them. The Israelitish nation was divided, and ten of the twelve tribes revolted from under the descendents of David, and set up wicked kings of their own; and in a great measure forsook the true worship of God, and abandoned themselves to heathen idolatries, in which they constantly persevered, till the Lord, after inflicting manifold judgments upon them, was provoked to expel them from their country, and scatter them into the eastern parts of the Assyrian empire. Among the tribe of Judah, the temple of the Lord was pillaged by Shishak, and never after recovered all its glory. Nevertheless, that tribe was marvellously preserved from an utter apostacy from the true religion, and from utter destruction, by the many fearful calamities which their frequent relapses into idolatry, and other wickedness, brought upon them; and the particular family of David, from which Christ was to spring, was wonderfully preserved on the throne, and always, till the last, in a direct lineal succession, while the royalty of the ten tribes was often wrathfully transferred from one family to another. The Jews were still marvellously protected when they attended their solemn festivals at Jerusalem, by the Lord's raising up many eminent prophets, particularly before and during the ravages of the Syrians, and the Assyrians, and Chaldeans, by whose words

words and writings the canon of scripture was exceedingly enlarged, and Christ and his redemption more and more clearly exhibited. Not long after a remarkable revival of their civil power, under Jeroboam II. and Uzziah and Jotham, the ten tribes were carried into captivity, and the Jews terribly harassed by the Assyrians; and, not long after Josiah's remarkable reformation, the Jews were carried to Babylon; which might prefigure the still continued misery and ruin of the eastern churches by their own errors and contentions, and by the spread of Mahometism; and the bondage of the western churches under Popery, from which they, like the Jews, have been in part delivered by the Protestant reformation. By these kingdoms, which satan had laboured in forming, as lots of the kingdom of Christ God not only corrected his own people for their iniquities, but, by the carrying of them into captivity, hints of revealed religion, and even copies of the inspired writings were carried into many of the heathen countries, northward and southward, and especially eastward of Canaan, 1 Kings xi.—xxii. 2 Kings i.—xxv. 2 Chron. x.—xxxvi. Isa. i. to Zeph. iii.

A. M. 3466—3670. The destruction of Babylon and the Chaldean empire by the Medes and Persians, and the deliverance of the Jews from their captivity in it, and the consequences of that deliverance, had been much more largely foretold by God than the ancient plagues of Egypt and the Israelites deliverance from it, and their entering into the possession of Canaan; nay, than all the events which had hitherto happened in the world. It was typical of the largely predicted destruction

tion of heathenism and Antichrist, and the glorious erection and deliverance of the gospel-church, and the issues thereof in the primitive and millennial state. The period between these events and the incarnation of Christ was more fertile of revolutions among the nations, and more remarkable for the preservation of the Jewish church, even under heathen sovereigns, than any preceding.—The captivity in Babylon not only rendered the Jews steady abhorrrers of idolatry, but also deprived them of several of their *principal types*, as the *royalty of David's family*, *magnificence of their temple*, *tables of the law*, *Urim and Thummim*, *ark and its cherubims*, *Shechinah*, and *sacred fire*, to make way for Christ the substance, and to excite their earnest longing for him. Miracles, once so frequent in and for Israel, were discontinued about 560 years, and prophecy about 400, that these, at the birth of Christ, and those after-formed or uttered by him in his public ministry, and in his resurrection and ascension, might be the more conspicuous and remarked. The canon of the Old Testament was completed by the addition of the books of Jeremiah, Ezekiel, Daniel, Haggai, Zechariah, and Malachi, and of Ezra, Nehemiah, and Esther, and collected into one volume, and multitudes of copies transcribed by Ezra and others.

About A. D. 3553—3560. The Lord, under the government of Ezra and Nehemiah, favoured the Jews with a remarkable out-pouring of his Spirit. This, together with the still more clear predictions of Christ's incarnation, by Haggai, Zechariah, and Malachi, as near at hand, comforted them against their grief on account of the inferior glory of their second temple and of their
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civil state. Their marvellous deliverance by Esther and Mordecai from the utter destruction plotted by Haman, as well as that from their captivity in Babylon by Cyrus, prefigured and taught them to long for, and expect the far more glorious deliverance of both Jews and gentiles by Christ. While the wide scattered Jews, and their copies of their sacred books propagated broken hints concerning the Messiah and his religion in Asia, the travels of the Greek philosophers through Canaan and places about, in their searches for the learning of Egypt and Chaldea, introduced the like hints into Europe, as a distant step of preparing the nations there for the spread and faith of the gospel.

A. M. 3674—4000. The Medo-Persian empire, in which satan had laboured to deceive men with a somewhat rational appearance of religion, while he drowned them in luxury of every form, and which God had improved for the punishment of the idolaters around, particularly of the Assyrian, Chaldean, and Egyptian oppressors or deceivers of his people, and, by turns, for the deliverance, protection, and chastisement of his Jewish church and his redeemed in it, was, after a duration of 203 years, over-run and unhinged by Alexander and his small, but over-victorious, army of Greeks, who formed an empire, extending from near the borders of China on the east, almost to Italy on the west, and from Ethiopia in Africa, and near the Ganges on the south, to the confines of Hungary on the north. Thus the Greek language, in which God's oracles were soon to be published, and their power, were extended over the most part of the world in which Christ and his salvation were to be first published to men. The Greek
empire,

empire, after Alexander's death, was quickly split into four parts, and the most of it, afterward, into two, the *Syro-Grecian* on the north, and the *Egypto-Grecian* on the south. Almost all of them were, within about 300 years, swallowed up by the Romans, who, besides, extended their empire to most of the western countries of the Old Continent in which the gospel hath been yet preached. Satan pushed the erection of these large and powerful empires, in order to establish idolatry and other wickedness, to the uttermost, in opposition to the expected kingdom of Christ; but God improved them as more indirect means of spreading the gospel. By the unexpected kindness of Alexander the Great, and of Ptolemy, his Egypto-Grecian successor, multitudes of Jews spread into Egypt; and, by means of Seleucus and Antiochus the Great, Syro-Grecian monarchs, multitudes of them were settled in their new cities of western Asia. Into all these countries they carried their sacred books along with them. By the command of the Egyptian king, or for the use of the Jews in his kingdom, the books of Moses, and soon after the rest of the Old Testament, were translated into the Greek language, which then most extensively prevailed in the world. This mightily prepared men for the subsequent spread of the gospel; —philosophy was carried to an uncommon pitch, and philosophers rummaged the oracles of God for ornaments to their works. The Lord marvellously protected his Jewish church and their sacred books when frequently exposed to the utmost danger by the almost constant wars between the Greeks of Egypt and these of Syria, and between the Romans and their Parthian,

or other Eastern enemies. The Jews conquest of the Philistines, Edomites, Ammonites, Moabites, Samaritans, &c. under the Maccabees, opened a way for the early spread of the gospel into these adjacent countries. 'The fearful disorder of the Jewish church, which even their high-priests, no longer regarding proper descent from Aaron, by prices paid to heathen kings, or by mere force, intruded themselves into their office,—the fearful corruption of their worship by heathen idolatries or rabbinical traditions,—the persecution of the faithful,—attempt to destroy all their sacred books by Antiochus Epiphanes the Syro-Grecian king, whom God so fearfully punished,—their inexpressible and long continued miseries under the Syro-Grecians, Romans, and Herod I.,—and, by their own mutual contentions, manifested their inexpressible need of the Almighty deliverer, and excited them to desire and long for his coming.

A. M. 4000—4037. God had now, for four thousand years, been preparing matters for the incarnation of his Son, and the powerful spread of his gospel in the world. Not any, nor all the remarkable changes and events which had taken place, had reformed mankind. Notwithstanding an universal destruction of the ungodly by a flood,—the burning of Sodom and Gomorrah, Admah and Zeboam, with fire and brimstone from heaven,—the tenfold tremendous plagues of Egypt,—the erection, prosperity, and overthrow of kingdoms and empires,—the smaller or greater forms of society,—the diversified states of savage barbarity and politeness, and of gross ignorance and high pretences to learning,—the want of ceremonies, and an extensive and heavy load
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of them, mankind had gradually become worse and worse. Notwithstanding a multitude of miracles and wonderful works of mercy and judgment, and his multiplied and now very extensive oracles for their direction, and the manifold strivings of his Spirit with their conscience, his own peculiar people of Israel had become the most wicked of any. While this increase of wickedness manifested that nothing less than the incarnation, righteousness, power, and grace of the Son of God, by the gospel, could avail for reforming the world, God, by permittings, prepared a noted opportunity, or reared up a scaffold, for displaying the triumphant freedom and power of his grace, and the fulfilment of his promises respecting the pardon, reformation, and salvation of men. Even part of satan's principal devices to discredit the promised Redeemer and his religion, and to draw men from regarding them, such as pretended oracles, human sacrifices, transformation of gods into the likeness of men, were managed by God in favours of them. —In other forms, too, God had been making preparations for the coming of his Son in the flesh, and his debased services and glorious rewards, and for the erection of the gospel-church. Almost every remarkable good man, who had appeared in the world, had prefigured the Redeemer and his work. All the noted offices, officers, judges, kings, priests, prophets, Nethinims, and Nazarites among the Jews, and all the ceremonies of their worship, and most of their civil laws, and even their country and capital, were prefigurations of Christ or his redemption. For about 1800 years the family of Jacob had been a people typical in manifold respects.

Their

Their deliverance from the Canaanites,—from famine,—from their Egyptian bondage,—from their oppressors under their judges and Saul,—from the ravages of Shishak,—from destruction by the heathen allies under Jehoshaphat,—from Sennacherib and the Assyrians,—from Babylon,—from the persecution and ravages of Antiochus Epiphanes;—nay, the deliverances of David from Saul and Absalom,—of the infant Joash from Athaliah,—of Hezekiah, when like to die childless, with respect to Manasseh, Christ's ancestor,—the preservation of the reduced family of David after their return from Babylon, were all typical, and means of introducing Christ and his redemption. The introduction of gentile sinners, such as Tamar, Rahab, and Ruth, among the ancestors of Christ, and every one profelyted to the Jewish religion, were prefiguring earnest of the calling of the gentiles into the gospel church. In the Old Testament, now long ago completed, and the copies of it wide spread through the world, men had long been warned, and largely instructed, concerning Christ's incarnation, offices, work, and redemption effected by it, Gen. iii.—to Mal. iv.

Now, while the idolatrous Roman empire was in its greatest glory and strength, the professed people of God exceedingly depressed, and real believers almost wholly invisible,—while satan and his works reigned every where triumphant,—it pleased God, for the manifestation of his infinite mercy, wisdom, power, and faithfulness, in this *fulness of time*, to send forth his only begotten Son, in the likeness of sinful flesh, made of a woman, made under the law; that, by fulfilling the law in both

its precept and penalty, amidst the most wicked generation that had hitherto existed, and the very worst part of it, he might finish transgression, bring in an everlasting righteousness, and redeem men that were under the law. For almost forty years he exhibited an infinitely perfect, adequate, and engaging pattern of holiness and virtue. For several years he publicly taught the doctrines of redemption, and inculcated the duties therewith connected, in a more clear and faithful manner than had been ever done by preceding prophets, or John Baptist his forerunner. Miracles, which had for more than 700 years ceased in Canaan, were now wrought in multitudes, to mark the Almighty Redeemer come to restore all things. The multitudes of bodies, which devils then possessed, and diseases which they had produced, served to give him opportunities of manifesting his power and pity. In these and like things, creation, in the human nature, was exalted to the highest glory and dignity of which it is capable; the law of God was magnified and made honourable by his own Son lying under its curse. All the known perfections of God were manifested in the most glorious and engaging manner. The Father in the Godhead, who had never before spoken to any upon earth, thrice, in a most solemn manner, declared his infinite love to, and delight in Christ and his works, and attested him to be the promised Messiah.—Nevertheless, to manifest the sovereignty of his grace, and the necessity of the almighty application of his Spirit, and to prevent his faithful ministers desponding under views of their apprehended unsuccessfulness, few were savingly affected,

affected, either by his preaching or miracles, Matth. i. John xxi. Acts i.

A. M. 4037,—4068, or A. D. 33,—64.—By means of the gospel preached, with the Holy Ghost sent down from heaven at Pentecost and afterwards, multitudes of Jews, and especially of Gentiles, were converted to Christ. It was, perhaps, preached all along from Abyssinia on the south to Britain on the north, and from Persia on the east to Spain on the west. Wherever the Jews had synagogues, the preachers first presented to them Christ Jesus and his salvation. Even the malignant opposition of the Jews, and their persecution of its preachers, sometimes rendered the gospel more readily embraced by the Gentiles.—The Lord restrained the Roman emperors from enacting any laws against Christianity till it had spread and taken deep root in almost every corner of their large empire, Acts ii.—xx. Rom. xv. 19, 24. Col. i. 6.

A. M. 4069,—4316. A. D. 65,—312.—To punish the Jews for their murder of his Son, rejection of his gospel, and persecution of its preachers and professors, and to render the observance of the abolished ceremonies absolutely impossible, God, in a most dreadful manner, unhinged the constitution of their church and state, burnt their temple, capital, and other cities into heaps of rubbish, sacked their country with the blood of millions, and scattered the rest among the nations, where they ever since remain, in a detested and miserable condition, unhappy witnesses of the Messiahship of Jesus Christ. The books of the New Testament were collected into one volume, and copies of them multiplied, and every where spread.

Notwithstanding many more private and particular ones, and about ten extensive persecutions appointed by imperial authority, particularly about, 65, 95, 105, 119, 138, 161, 200, 236,—260, and especially from 302, to 312, which, in a most dreadful manner, extended over all the Roman empire, the gospel was preached, multitudes converted, and Christianity more and more fixed in the world, without any human assistance. While Satan, by the learned heathen philosophers, laboured to confute and disgrace the gospel, and, by the introduction of heresies and superstitions; to corrupt the Christian church, God raised up men of eminent abilities to defend his truths, and manifest the absurdity of the heathenish idolatries and superstitions, and of the many heresies vented in opposition to the person and work of Christ. While the imperial and other persecutions deterred naughty persons from professing themselves members of the Christian church, God, by the fearful contentions between the different pretenders to civil power, especially the imperial, and by the dreadful ravages of the eastern barbarians, at once restrained the persecution of his people, and punished the heathens and naughty professors who aimed at the destruction or corruption of his church.

A. M. 4317,—4610. A. D. 313,—606.—Immediately after a most dreadful and extensive persecution of ten years continuance, God, by the most tremendous judgments, punished all the Roman Emperors and Cæsars therein concerned, and the heathen priests and other principal persecutors. Constantine the Great, marvellously protected, directed, and prospered by God,
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trampled all his opposers under his feet, and, by an imperial edict, abolished the heathen religion, and established the Christian, through all his empire, in its stead. By permitting satan and his agents to improve this establishment, for hindering or lessening the light, power, and life of religion, and to cause Constantine assume a kind of headship over the church, to heap favours on clergymen, which rendered them ambitious and wordly minded,—the Lord manifested that the Christian religion is not promoted by any carnal or selfish methods, but by the power of his Spirit attending the gospel; and that professed Christians, and particularly naughty clergymen, are disposed to improve all outward advantages as a means of decoying them from the simplicity of the gospel. To win favour with Constantine and his successors, they laboured to model the government of the church according to that which he established in the empire; and, to decoy Jews and heathens, especially those of rank and wealth, into her communion, they adopted a great number of Jewish and heathen superstitions into her worship. To please the emperor, and to obtain his presents, multitudes of these professed themselves Christians, while they neither understood nor believed, nor loved the doctrines or laws of Christ. By the schism of the Donatists, and by the Arian, Macedonian, Pelagian, Nestorian, and Eutychian errors, and the contentions and persecutions occasioned by them, God remarkably tried the faith, patience, orthodoxy, and steadfastness of professed Christians; and left many of them, particularly of the clergy, to expose themselves in the most shameful manner, by their compliances with error and

wickedness. But further explications and confirmations of many precious truths, by councils, and by some pious clergymen, particularly Athanasius and Augustine, were hereby occasioned. By the terrible and extensive ravages of the Goths, Vandals, Suevi, Franks, Hunns, Heruli, which almost desolated Europe and northern Africa, murdered about an hundred millions of mankind, unhinged the western branch of the Roman empire, and split it into ten different sovereign states, which submitted to Antichristian Popery, God dreadfully punished the Arians, carnal Christians, and heathenish rejecters of the gospel, and, at the same time, brought these savage barbarians to the places where they, or some of their posterity, were to be converted to the faith of Christ. And, meanwhile, notwithstanding all the wickedness and calamity of these times, the gospel, with no inconsiderable success, was propagated among the Indians, Iberians, Arabs, Persians, Scythians, Colchians, Burgundians, Irish, &c.

A. M. 4610.—5014. A. D. 606,—1000. Permitted by God, and for the trial of his faithful saints, and the punishment of those who had not received the truth in the love of it, satan, at the same time, reared up the two most formidable engines of opposition to the kingdom of Christ which had ever appeared in the world, viz. *Mahometism* in the East, and *Popery* in the West, both of which still continue, though not in their wonted power. By the ravages of the Mahometan-Saracens, from the borders of China on the east, to the Atlantic ocean on the west, and from the Indian ocean and the river Niger on the south, to Spain, France, and Italy, on the north,

north, who knows how many millions of nominal Christians and others were cut off, while some Arabs were brought within reach of the gospel, and the Nestorian and other teachers of the Christian denomination, to avoid their ravages, penetrated into Tartary and China, and there preached the gospel as they understood it? God not only made the Papists and Mahometans mutual checks and scourges to each other, but raised up faithful witnesses against the delusions of both; of whom, against Popery, the bishops of Milan, Claude of Turin, the Waldenses and others in north Italy, Piedmont, Savoy, and Germany, were the most noted. The Saracenic-Mahometan empire had scarcely continued above 150 years, when, by their defeats in France and other places, and especially by the Saracens own mutual contentions, it began to be at a stand, or rather to decline. The Romish Pope had not had his ecclesiastical supremacy imperially established above 150 years, when he pushed himself into a civil prince, which, though for several ages it contributed to extend and strengthen his authority, yet it prepared grounds for the civil princes hating the whore, and fuel for burning her flesh with fire.

A. M. 5004,—5521. A. D. 1000,—1517. To the further weakening of the Saracenic or Ishmaelitish empire of the Mahometans, Mahmud Gazni, with an army of Tartars, erected a powerful empire in eastern Persia, and in India on this side the Ganges, which, under his own and the families of Gaur and Kirfi, subsisted four hundred years, and had Mahomedism for its established religion; though most of the subjects continued mere
heathens,

heathens, as their posterity still do. The Turks, who had, for some ages, been pouring themselves into Persia, erected four different sultanies or kingdoms in western Asia, near the Euphrates, of which that in Persia deprived the Saracen calif, or successor of Mahomet, of almost all his civil power. For more than 150 years, the Lord, by the attempts of the Popish armies to recover Canaan from these heathen Mahometans, restrained them from ravaging the Christian countries. In the 13th century, Temuris, or Jengiz Chan, a petty prince of eastern Tartary, spread ravages and desolation over almost the whole of Asia and part of Europe, to the east of Germany; and he and his sons established three large empires, one in Persia, another in China, and another at Kipjah, on the north of the Caspian sea. In the end of the 13th, or beginning of the 14th century, the Ottoman Turks, loosed by the providence of God from about the Euphrates, and by their gradual conquests for the space of 391 or 396 years, formed a large, but unhappy and depopulated empire, extending from the Caspian sea to the straits of Gibraltar, and from Abyssinia to the frontiers of Poland and Russia. In the beginning of the 15th century Timurbeg, or Tamerlane, cruelly ravaged the most of Asia, and formed two powerful empires, one in Persia or Iran, and the other in Indostan, which his descendants still retain. Not long after, the Turkomans, or Turkish shepherds, erected a powerful kingdom in Armenia and places adjacent, which continued for a time under two different hordes. About the middle of the 17th century, the Manchew Tartars conquered the mighty and wealthy empire of China, and still govern it.

By

By these terrible ravages and bloody conquests, in which, I suppose, not less than about four hundred millions of mankind were murdered, God at once manifested the infinite need of a Saviour for men, weakened the visible kingdom of satan, made heathens and Mahometans mutual scourges to one another, as well as to nominal Christians; he fulfilled the prediction of his enlarging the posterity of Japheth, and making them to dwell in the tents of Shem;—and brought, or prepared for bringing, his elect, in his times of love, within hearing of the gospel.

The events in the West or Popish dominions in Europe were no less dreadful, particularly with respect to mens spiritual and eternal state. Error, idolatry, superstition, clerical and other tyranny, brutish ignorance, and wickedness of every form, more and more prevailed. The popes, with no small success, eagerly contended for an absolute supremacy, and a power to dispose of crowns, kingdoms, clerical offices, and every thing else, whether in heaven, or on earth, or in hell, as they pleased. They obliged kings, and even emperors, to acknowledge themselves their vassals, to kiss their feet, or stand barefooted before their door, as miserable beggars, in the depth of winter. By pushing the *sacred*, or rather *Papal* war, with the Mahometans, for the possession of Canaan and its pretended sanctities, they drained the most of Europe of its wealth, except what pertained to, or at least was claimed by the clergy, and of such of its princes or other inhabitants as were able or willing to restrain or retard the enlargement of their power or wealth. To balance the murder of perhaps near 20 millions of mankind, multitudes of old bones, hairs, rags, and of pitiful trinkets,

kets, which were pretended to have once belonged to Jesus Christ, or to some deified saint, were brought from the East; the sale of which increased the already enormous superstition and idolatry, and added to the power and wealth of the clergy. The very cottage of the virgin Mary was pretended to have been carried off from Nazareth by angels, who, after some stupid mistakes, placed it at Loretto, on the east of Italy, where it still continues, and, by the donations of princes and others, is become immensely rich. Most of the common people, and even multitudes of the clergy, having become like brutes in ignorance of religion, the *scholastic* divines rendered the truths of God, which were in any sense known or believed, altogether deformed or unintelligible, by their presumptuous inquiries, Aristotelian adjustments, and impenetrable jargon. The oracles of God being neglected as useless, or prohibited as infinitely dangerous for laymen, the professedly Christian church became almost wholly a mere synagogue of Satan. Her government consisted in a perpetual warfare of clergymen, who should be greatest and richest. They craftily screwed themselves into almost every place of civil power and trust, and into the most part of the power and wealth of their countries. Her worship, both public and private, was an endless round and enormous load of Jewish, heathen, and devilish superstition and idolatry. In it, mere creatures, and even the vilest monsters of wickedness, Papally deified, were infinitely preferred to Jesus Christ. Her clergy, particularly the Popes, wallowed in the most horrible impiety, filthiness, cruelty, and every other enormity; while, by pretended

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or devilish apparitions, feigned miracles, and the like, they laboured to confirm their errors and abominations, and to draw from the people what small property they still retained. By massacring crusades, cruel persecutions, infernal inquisitions, curses, interdicts, and excommunicatory sentences of eternal damnation, they terrified and forced the laity into a compliance with their impositions and wickedness.—Meanwhile, God, by all these things, still carried on his designs of redeeming men, and prepared matters for glorifying his power, wisdom, righteousness, mercy, and faithfulness, in the destruction of Antichrist. By the Waldenses in the north of Italy, and Albigenses in the south of France, he maintained a public testimony for his truths, and against the principal abominations of Popery. By means of persecutions, wars, and massacres, his witnesses were obliged to spread themselves into most parts of Europe, particularly Bohemia and Britain, and became more earnest in searching out the truth, and bold in professing it. While the Mahometan schools in Spain revived learning on that side, the sacred war brought rays of light from the Arabs in the East. The taking of Constantinople, and ruin of the Greek empire by the Ottoman Turks, obliged many learned men to flee into Italy and places about. By the books which they brought with them, an itch for learning was awakened. The Greek and Latin writings of the ancients were carefully sought out and perused. About the same time printing was invented, which exceedingly multiplied the copies and diminished the price, and rendered multitudes able to purchase them. By the Popes removal of their seat from Rome, where

where Peter was pretended to have governed, to Avignon in France ; by the frequent struggles between rival Popes, and their contentions with the council of bishops, their authority became less regarded, and their power was diminished. While the wealth, power, and pride of the clergy rendered them secure and unwatchful, they made themselves to be hated by the nobility and others who had any sense or spirit, or who coveted the like power and wealth. Their deceit, cruelty, raging uncleanness, and dreadful profligacy, made every one who durst think for himself doubt of their being proper ambassadors or representatives of Jesus Christ. Not a few of the most sensible writers dared to represent them as absolute monsters of wickedness. By the faithful labours of John Wicklif in England, and thereafter of John Hufs and Jerome of Prague in Bohemia, multitudes were enlightened with rays of gospel truth, and excited and enabled to judge of the doctrines and practices of the times, and to push or pant for a reformation. The fruitless proceedings of the councils at Pisa, Constance, Basil, and Lateran, manifested that no proper reformation of the church in her head or members was to be expected from the Pope and his clergy. The contentions which raged between the Popish orders, particularly between the Franciscans and Dominicans, also rendered them less esteemed, or even contemned, by such as were prudent.

A. M. 5521—5574. A. D. 1517—1570. Things being now fully ripened, by the brutish ignorance, base superstition, gross idolatries, and transcendent profligacy of the Papists, especially their clergy, and by the above-mentioned

mentioned and like workings of Providence, for an amazing display of God's power and grace, and for a remarkable concussion of the Antichristian kingdom; notwithstanding all the crafty, flattering, or violent methods which the Papists could take to oppose it, by lying miracles and apparitions, misrepresentations, slanders, persecutions, massacres, wars, and the like; and notwithstanding all the stupid errors, extravagant madness, and horrible ravage and murder committed by the Analysts to disgrace it; and notwithstanding contentions among the Protestant preachers, particularly the Lutherans furious obstinacy in maintaining the corporal presence of Christ in the eucharist, *with, in, and under* the bread and wine, the Lord, by the preaching of Zuingle, Luther, and Calvin, and their assistants or successors, and by the books which they published, especially the translations of the Bible into the vulgar languages, spread the light of his gospel, more or less, into every Popish country in Europe. Almost the half of the Papal subjects revolted, and professed themselves Protestants; and many thousands, if not millions, were converted to Christ. The Protestant religion was received, and had a civil establishment in almost the half of Germany and Switzerland; and in Sweden, Denmark, Holland, England, Ireland, and Scotland; and had a kind of half establishment in France, Poland, Hungary, and Lithuania; and not a few, in Italy and Spain, heartily embraced and stedfastly clave to it. While satan exerted all his craft and fury in opposition to this reformation, the Lord marvellously promoted it. By large effusions of his Spirit on his ministers, he enabled them to be faithful,

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diligent, and bold, amidst poverty, distress, reproach, and persecutions of every form. The errors of the Anabaptists, Jesuites, and Antitrinitarians, while they tried the faith of Protestants, stirred them up to a more narrow search into the truth. Confessions of faith, or short summaries of the doctrines of Christ, were every where published, to be, at once, means of instruction, and standards of harmony in the faith. God, in a remarkable manner, converted some of the more zealous Papists, and fearfully punished Spira and other apostates to Popery, who were ringleaders in persecuting and murdering his saints. By very unexpected and unlikely incidents, he sometimes prevented persecutions and returns to the Papal yoke when on the very point of accomplishment, particularly in the call of Luther and Henry of England. He made the prudence or piety, or the infamy of some princes, and even the wickedness of others, subservient to promote his work. Henry VIII. of England's arbitrary caprice, pride, and lewdness, occasioned his withdrawal of his dominions from under the Pope. Charles V.'s (emperor of Germany and king of Spain) proud ambition of universal empire, and of being supreme dictator in both church and state, rendered him regardless of the Papal interests. The villany, ambition, and cruelty of the house of Guise, and some other zealous Papists, made their cause to be the more remarkably abhorred. The ambition and covetousness of many noblemen and others, rendered them eager to deprive the Popish clergy of their influence at courts, and of their power and wealth. The demolition of the monasteries, in which the clergy and others had pretended to

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uncommon piety and devotion, made the most confounding discoveries of lewdness and villany, and rendered them utterly detestable.

A. M. 5574—5870. A. D. 1570—1866, or perhaps 150 years later. Notwithstanding some propagation of the gospel in Russia, East Indies, and America, and some later revivals of religion in Germany, Britain, or America; yet, by the Papists ruining of the Protestant churches in Bohemia, Austria, Hungary, the palatinate of the Rhine, part of Poland, and in France and Piedmont, the number of Protestants is perhaps decreased about twelve or fifteen millions, and that of Papists proportionally increased. Though the power of the Pope, the rigors and cruelties of the inquisition, and the credit and influence of the Jesuites in Popish countries be diminished, an inclination to persecution lessened, learning increased, and many excellent defences of divine truth and refutation of errors published, yet the prevalence of Deistical, Socinian, and especially of Armenian errors among the Protestants,—the general and rapidly increasing licentiousness in principle and practice, and the fearful decay of the light, life, and power of religion, appear dismal and foreboding earnest of the general return of Protestants to the profession, or, at least, the substance of Popery, and of the predicted *universal slaughter* of Christ's faithful witnesses against it. By the Portuguese, Spaniards, English, Dutch, French, and other Europeans, pushing their trade and power into the East Indies, China, and even Japan, God hath verified his promise of enlarging Japheth, and causing him to dwell in the tents of Shem, and hath, and is making preparations

tions for the spread of the gospel. Nay, not a few of the heathens in the East Indies have, by the instrumentality of Europeans, especially the Dutch and Danes, been converted to Christ. By the Europeans invasions of the West of Africa, and carrying on, for some ages, a detestable slave-trade of the inhabitants, God hath been, and is verifying the curse of Noah on the posterity of Ham, and bringing some elect persons to the light of the gospel, and preparing matters for the spread of it into these long continued habitations of gross ignorance, stupid idolatry, and horrible barbarity. By the conquests of the Spaniards, English, French, Portuguese, and Dutch in America, the Lord hath been carrying on the same ends. By the Spaniards, English, Dutch, and Portuguese, in their foreign conquests and their slave-trade, murdering perhaps 120 millions of heathens in America and its isles, Western Africa and East Indies, the Lord hath weakened the idolatrous empire of satan, and ripened the European nations for tremendous miseries in the destruction of Antichrist. By all the wars between the European powers, he hath been, and is marking his own sovereign power and government, and renders them scourges of one another's wickedness, weakens the kingdom of satan, and prepares them for hating the whore, and burning her flesh with fire in his appointed time. By all the furious persecutions and massacring of his people in Piedmont, France, Germany, Poland, Hungary, Netherlands, Britain, and Ireland, he corrected and purged his church, and prepared matters for their singular preservation and deliverance, and exhibited foreboding earnestness of Antichrist's final slaughter of his witnesses,

nesses, and of his marvellous deliverance and glorifying of his church in consequence of it.—In all the present rapid increase of wickedness, error, and division in the world, and particularly in Britain and other Protestant countries, God is, at once, punishing the contempt of his gospel, and preparing uncommon opportunities and occasions for the future triumphs of his grace, when the kingdoms of this world shall become the kingdoms of our Lord Jesus Christ. By these divisions he is also exciting men to search further into, and more diligently maintain and propagate divine truths.

A. M. 5876. A. D. 1866. or perhaps 150 years later, we expect the FALL of Antichrist, and the beginning of the glorious thousand years reign of the saints. The plaguing of Egypt and destruction of Babylon, that the church of God might be delivered, were typical of this. The destruction of the Jewish nation and Roman empire, for their opposition to Christ, nay, all the noted deliverances of the Protestants in Piedmont, France, Germany, and Britain, when reduced to the brink of ruin by the Papists, were earnest of this far more terrible and glorious deliverance. Perhaps, for the weakening of the kingdom of satan, punishment of Papists, Mahometans and heathens, the world may be, for about thirty years or more, fearfully plagued with wars, pestilences, famines, and earthquakes. But certainly, by the spread of the glorious gospel preached with the Holy Ghost sent down from heaven, all nations Jews, and gentiles, shall be converted to Christ. To manifest his regard to their ancestors, the Jews will probably be reinstated in their ancient country, and many of them

made singularly useful in pulling down Antichristian, Mahometan, and heathen delusions, and in converting the gentiles to Christ. For a very long time, perhaps a thousand years continuance, the church of Christ, in a most peaceful, pure, orderly, lively, and glorious form, shall fill the whole earth.

A. M. ——. A. D. ——. A little before the end of the world there will be a remarkable apostacy from the faith and practice of religion, to punish which, the apostates and others shall be permitted to make a most furious and harmonious attempt to destroy the church; but, by Christ's sudden appearance to judge the world, or by some fearful plague upon them, their designs shall be frustrated.

As God's remarkable deliverances of his people, and destruction of his and their enemies, had gradually increased in importance and extent, and each preceding one had been a type or earnest of the subsequent, and all of them, nay even the particular deliverance of every saint, and punishment of any wicked, had been foreboding pledges and earnest of the final deliverance and everlasting happiness of believers, and of the final condemnation and everlasting misery of the wicked, Jesus Christ, having filled up the measure of his mystical body in the conversion of all his elect, and his enemies having filled up the measure of their wickedness, he shall, in a most glorious manner, appear in the clouds, attended by all his holy angels and glorified souls,—raise up all the dead by the sound of his last trumpet,—sit them at his judgment

judgment-seat, the righteous and wicked in separate companies and places, and shall judge, approve, or condemn, according to the most exact justice and faithfulness. In consequence of his sentence passed, the wicked, along with devils, shall be driven to hell for their everlasting punishment, and the righteous triumphantly attend Christ and his angels to his heavenly mansions, that they may there enjoy eternal life, glory, and happiness. Meanwhile, the lower world, for the torment and vexation of the wicked, who had chosen it for their portion instead of Christ and his salvation, and to purge it from all the effects of mens sin, and that it may be formed into a more glorious state for promoting the blessedness of the saints, shall be wholly burnt with every thing in it.

As, in reading histories of churches or nations, men ought to keep one eye fixed upon the motives and managements of men, and the other on the word, the agency, and persecutions of God marked in the events, and ought to catch at every thing which tends to lead their thoughts, and draw their hearts towards Christ and God in him ; in history we may, and ought to observe, (1.) With what craft and violence satan and his agents, in every age, labour to prevent the erection of Christ's kingdom of grace in the world, or in mens' hearts, and to annoy and destroy it where erected ; and hence see what need we have to be always circumspect, sober, vigilant, and active in opposing them. (2.) How great the wickedness of man hath been and is upon the earth, and that it is no wonder that our world be so miserable,

ferable, and that it groans earnestly to be delivered from the bondage of corruption. (3.) What an invaluable mercy the gospel of our salvation by Christ is, and how deeply we ought to be concerned for these multitudes of mankind on whom God, in his righteous sovereignty, doth not bestow it ! Of about a thousand millions of mankind now on the earth, perhaps not above five, or at most ten millions have the gospel really preached to them. (4.) How dreadful must hell be, in which all the wicked, with all their wickedness and misery carried to the most inconceivable extent and degree, are for ever shut up together,—and how delightful heaven, into which nothing of sin or misery can enter, and where all saints, with all their holiness and happiness carried to the utmost perfection, are for ever conjoined under the immediate government of Christ ! (5.) What manifold and amazing displays of the providence of God may be observed in the fate of churches and nations; he, before whom they are as the drop in the bucket, manages and conducts all the concerns of wordly kingdoms, in a subserviency to the concerns of that kingdom which shall never be moved.

STRICTURES

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ORDINATION VOWS.

THE declarative glory of God in his church and in the world around it, and the everlasting salvation of multitudes, in the present and following ages, depending so much upon the orthodoxy, faithfulness, and diligence of church-officers, particularly ministers, it is exceeding proper and necessary that, at their entrance on their office, they should solemnly declare their real principles and their sincere resolutions with respect to these, and their faithful execution of their office. It is, therefore, necessary, that every expectant of such an office ought, timely and seriously, and with much fervent prayer to God for direction, to examine his own heart, qualifications, aims, and intentions, and also the contents of the solemn vow to which he is to enter; and no, not for thousands of worlds, to acknowledge or engage to any thing which he knows, or even doubts to be false or unlawful, Jer. iv. 2. He ought to consider his vow, in its true nature, as an instituted ordinance of God's worship, in which he not merely acknowledgeth the obligation of God's law, but binds himself to God with a bond—binds his soul with a bond or binding oath, Numb. xxx. 2,—14. to necessary duties required by the law

law of God, or to other things, so far and so long as they may fitly conduce thereto, and to these, in so far as he hath ground to hope in the strength of God's promised grace to perform them, CONFESS. xx. 6, 7. Without this apprehension of the nature of a vow he would most deceitfully profane that solemn ordinance of God, and attempt to impose upon all concerned, in apparently bringing an obligation on himself, while he intended no such thing, or rather intended the contrary. A vow being made to God himself, neither the congregation nor judicatory concerned in it have power to absolve the vower from his engagements, Psalm lxxvi. 11. and lvi. 12. Judg. xi. 35. No human agreement can loose him from his station or any part of his duty; but as God, in his providence, proceeds in so doing by his providence. Every vow that is imposed, as well as an oath, is to be taken in the plain and common meaning of the words as then used in the place where it is taken, Confess. xxii. 4. Jer. iv. 2. Psal. xxiv. 4. Numb. xxx. 2. Judg. xi. 35, 36. Though, therefore, the vower's precedent declaration be, that he doth not take any part of a vow in a sense which he or others had, through mistake, affixed to the words, yet, no intention or declaration of either dispenser or enterer into the vow will avail to free the latter from being bound to every thing to which the words, in their common meaning, do extend. Without adhering to this maxim, oaths and vows would be mere profane dissimulation, and useless snares for mens consciences.

As the Seceders profess themselves witnesses for Christ's neglected and opposed truths, thankful for his
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singular favours, and mourners over the several backslidings from our once attained and covenanted reformation, it is proper that ordination vows among them should include a summary declaration of truths professed, and adherence to all the branches of that once attained and covenanted reformation, and engagement to prosecute the same in the station of officers in the church. Agreeably to which, the questions of their formula are framed.

I. In our affirmative answer to *question first*, we solemnly declare, that we sincerely believe and candidly acknowledge, that the scriptures of the Old and New Testament are the word of God, and only rule of faith and manners : That is, that we believe and acknowledge, (1.) That these scriptures were endited by the Spirit of God, as their alone Author, and that, by his inspiration, he not only directed the penmen to the important truths which they contain, but to the proper words in which they are expressed. (2.) That, being thus endited by the Spirit of God, they are an absolutely perfect rule of our faith and practice. Their whole authority, either as the foundation and measure of our faith, and as the rule and reason of our duty, in qualities, aims, thoughts, words, or deeds, being from God only, they must so fully and completely exhibit every thing which is to be believed or practised, in order to promote the declarative glory of God and our eternal enjoyment of him, that nothing can either be added to or taken from them ; and they must be so plain, that every humble and diligent searcher of them, by the gracious direction of the Holy Ghost, may apprehend every thing necessary to be known to his present

sent and future happiness, 2 Tim. iii. 15,—17. (3.) That they are the only rule of faith and manners. By this we do not exclude the direction or obligation of the law of nature, or even of civil laws, or ecclesiastical constitutions, with respect to their proper objects, but only exclude them from being the foundation of our faith and the obedience of it, by which alone we truly glorify God, and receive the eternal enjoyment of him. We profess that, as Christians, we receive the scriptures as our only immediate rule, as well as our only sufficient rule, and that we receive the laws and constitutions of men, and even the law of nature, as, and no farther than as they are adopted by the scripture; and, thus, our obedience to these becomes an obedience of faith, and part of our good conversation in Christ, 1 Pet. ii. 13,—17. and iii. 8,—16. (4.) That the scriptures are the only rule of faith and practice, precisely as they have authority from God, and contain his mind and meaning; and not as authorised, explained, or understood by the church-fathers, councils, or mens own conscience. To admit the scriptures as deriving authority or meaning from any of these, debaseth them, as if God had not, or could not give authority or proper meaning to his own word so well as men. It exalts creatures to an equality, or rather superiority to God. It abolisheth every real standard of religion, and renders mens apprehensions, concerning the oracles of God, their only rule. These oracles, as differently understood, become a standard of Popery, Protestancy, Arianism, Socinianism, Arminianism, Calvinism, Neonomianism, Antinomianism, Anthropomorphitism, &c. It renders every vow relative to religion

gion a mere useless farce of dissimulation. It plunges men into the very depths of Atheism, in which every one believes and acts as is right in his own eyes. Nevertheless, this is the principle which makes multitudes to be so zealous for a rejection of all human creeds and confessions, and an adherence to the scriptures, as the sole test of orthodoxy.—In this affirmative answer we solemnly engage, that, through the grace of God enabling us, (1.) We shall continue to believe, acknowledge, profess, and maintain, that these scriptures of the Old and New Testament are endited by God's holy Spirit, and, as such, are the only foundation of our faith in Christ, and rule to direct us to glorify God and enjoy him for ever, 1 Thess. ii. 13. (2.) We shall sincerely and earnestly endeavour to receive, love, delight in, search, and improve these scriptures, as the only rule and foundation of our faith, and the only rule and reason of our practice, 2 Thess. ii. 10. with Psal. cxix. Deut. xii. 32. (3.) We shall make the authority and meaning of God himself in his word, the only foundation and standard of our faith and practice, and not any authority or meaning affixed to them by either councils, fathers, ministers, magistrates, or our own conscience. (4.) We shall hold ourselves bound by the lawful constitutions and laws of the church to which we belong, and shall yield obedience to them as originating from, subordinated to, and adopted by the law of God, revealed in his word.

II. In our affirmative answer to *question second*, we declare, That we sincerely believe and acknowledge the WHOLE doctrine contained in the Westminster Confession of Faith, and of the Larger and Shorter Cate-

chisms, to be *founded on* the word of God ; and that this confession and catechisms are the confession of our faith. By this we do not admit these systems to be any foundations of our faith, but admit them as ecclesiastical standards, which exhibit from the word of God what truths are necessary to be known, believed, and professed, in order to our comfortable communion with the church of Scotland. We do not merely avow our belief and profession of the leading articles of doctrine contained in said tracts, as some pretend : In this manner Papists, Arians, Arminians, Socinians, could vow this article, pretending that whatever they disrelish is not a leading article of the doctrine contained in said systems of truth. We do not avow our belief of the whole doctrine contained in them, as undistinguished from the word of God, or merely as far as explained and supported by it, particularly by the texts quoted for proofs, as some pretend : In this uncandid manner Papists, Arians, Arminians, Socinians, &c. might take this article of the vow, pretending that the points which they rejected and disbelieved were not supported or explained to their mind by texts of scripture. We do not thus solemnly avow the perfect propriety of language used in these systems, for expressing the doctrines contained in them ; nor do we avow that the texts adduced to prove these doctrines, in our copies, are always the most just, clear, and conclusive proofs :——But our affirmative answer imports, that we sincerely believe and acknowledge, (1.) That the **WHOLE** doctrine contained in these ecclesiastical standards, in every article of it, whether reckoned less or more important, is really true in itself. (2.)

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That every point of doctrine contained in them is a divine truth, *founded on*, and proved by the word of God; the scripture declaring it in the language of God, while these standards declare it in the language of the church. (3.) That these standards contain all these divine truths which we reckon necessary to be held, in order to a comfortable fellowship with our fellow Christians in Britain and Ireland; and, accordingly, we acknowledge them to contain the articles of our belief, or to be our Confession of Faith.—In this affirmative answer, we bind ourselves firmly and constantly to adhere to the whole doctrine contained in the above-mentioned standards, as founded on the word of God; and, to the utmost of our power, to maintain and defend the same against all Deistical, Popish, Arian, Socinian, Arminian, Neonomian, and Antinomian errors. In this we do not bind ourselves to labour after no further discoveries of, or arguments for divine truths; nor do we merely bind ourselves to forbear denying or opposing any doctrine contained in these standards, or to forbear believing what is contrary to it. Nor do we bind ourselves to fall on, or launch out into disputes with every broacher of error, in opposition to said standards. But we bind ourselves, through God's grace enabling us, (1.) To continue believing and holding fast every doctrine contained in these standards, as divine truths of God, which have been solemnly received and avowed by the Protestant churches of Britain and Ireland, and especially in Scotland, 1 Thess. ii. 13. Psal. iii. 16. Rev. iii. 3, 11. (2.) To maintain and defend these truths, especially when opposed, in prudently and seasonably explaining, asserting,

ing, and proving them by the word of God.—In this answer we profess our receiving of the Confession of Faith as it was received by the Assembly of the church of Scotland; that is, with an explication of some part of Ch. xxxi. 2. as meaning that, in *ordinary cases*, or *constituted churches*, magistrates calling of particular ministers or elders, or ministers bearing office in the church, is not sufficient to warrant their holding a synod or council without any other delegation from their church. But this no way opposes magistrates power of calling synods, even in constituted churches, if the members be duly delegated by the church, Ch. xxiii.

III. In *question third* no human composition is mentioned, which plainly manifests that we are not hereby required to believe, profess, and maintain *every point* in the directory for church government, ordination of ministers, and church censures; or directory for public or private worship, books of discipline, hundred and eleven propositions or form of process, or even the form of church government; as we are, by the preceding question, to believe and maintain the whole doctrine contained in the Confession of Faith and Catechisms; and, hence, that our not assenting to, or not practising or maintaining some particular points in said tracts, is not a plain violation of the ordination vows, as the least deviation from the doctrine of the Confession or Catechisms would. The first book of discipline was, in several points, merely calculated for the time in which it was composed; as with respect to superintendants, readers, &c. The Westminster directory for church government, ordination, and censures, and the *hundred and ele-*

ven propositions, were never thoroughly examined nor received by the Scotch church. The Westminster directory for worship, as is declared in its preface, was never meant but to make known, in general heads, the sense and scope of the public prayers and other parts of the worship; that, being known to all, there might be an harmony of all in the substance of the worship of God. In this view the Scotch church adopted them; but excepting against communicants sitting any where but at the Lord's table, and ministers distributing the elements to each.—In an affirmative answer to this question, we solemnly profess to believe and acknowledge, (1.) That Jesus Christ hath appointed a particular form of government in his New Testament church, and hath not left liberty to any man or men to appoint what form they please, as Sectarians pretend. (2.) That this form of church government, which Christ hath appointed, is distinct from, and independent on the civil magistrate, and not subordinated to, or dependent on him, as Erastians pretend. (3.) That this form of government, which Christ hath appointed in his word, is neither *Congregational*, according to which the whole community of the faithful have equal power of governing the society, and every particular congregation is a complete church, independent of all others in the world, as Independents alledge; nor is it *Prelatical*, in which diocesan bishops rule every thing by themselves, or by chancellors, commissaries, deans, chapters, arch-deacons, &c. as their deputies, as Papists and Episcopalians pretend; but is *Presbyterial*, in which the officers are pastors, teachers, ruling elders, and deacons, all to be chosen by the people,

ple, and ordained by such as were in office before them; and are to meet, in Christ's name, in sessions, presbyteries, and synods, the former subordinated to the latter—for the exercise of government and discipline.—In this answer we also intimate and declare our approbation of the purity of worship practised in the covenanted church of Scotland, in which the ordinances of God's worship are observed in their scriptural simplicity appointed by Christ, without any mixture of human inventions; and declare our approbation of the discipline adopted in said church, which consists not in inquisitions, fining, imprisonment, scourging, abstinence from meat, or any other thing which properly respects man's body or civil property, as in the Popish and Prelatical churches, but in scriptural admonitions, rebukes, suspensions from the Lord's table, excommunication from the visible church,—together with suspension and deposition from office to church officers*.—In this affirmative answer we bind ourselves, through the grace of God enabling us, (1.) Firmly to adhere to, and constantly maintain the Presbyterian government, as the only government appointed by Christ, in his word, for his New Testament church,—as attained in the church of Scotland, and as sworn to in her covenant, the national and solemn league,—in opposition to every Sectarian, Erastian, Popish, Prelatical, or Independent principles or practice, Deut. v. 32. and xii. 32. Isa. viii. 20. (2.) To persevere in, and maintain the purity of God's worship used in the church of

* See that government, worship, and discipline, represented in system, Book VII. and B. VI. Ch. 3d.

of Scotland, in opposition to every form or degree of Heathenish, Popish, or other superstition or will-worship, Col. ii. 16,—23. (3.) To maintain and submit to the scriptural and spiritual discipline used in the church of Scotland, in opposition to all Popish or Episcopalian chastisements of body, or curse.

IV. In our affirmative answer to *question fourth*, which respects the *national covenant* and *solemn league*, we do not approve of every thing respecting our fathers swearing of these covenants; “There is not a just man upon earth that liveth and sinneth not;” but, when we consider with how much solemn prayer to God for direction that work was carried on,—and how much he countenanced it with the uncommon influences and comforts of his Spirit,—and how it was attended with such conversion of men to Christ, and reformation from open wickedness to such serious godliness, as hath never before been equalled, in every respect, since the apostolic age,—and how stedfastly multitudes of these converts adhered to truth and holiness during the twenty-eight years of the subsequent persecution,—we had need to take head, lest, by rash and unguarded charges of these covenanters and their conduct, we condemn what God approved, and is now rewarding, and blaspheme the work of his Spirit as a work of the devil, Acts iv. 15. Perhaps not one cavalier hath ever seriously bewailed their father’s mistakes before God, and laboured to do better. I am not able to vindicate our ancestors, on some occasions, imposing these religious covenants under civil penalties; yet the then threatened connected ruin of both their civil and religious liberties, by their opponents, not a little excu-
seth.

feth it. No force, that I know of, was ever actually used in tendering these covenants, unless by Montrose and Monro, military men, who, especially the first, turned out a most bloody murderer of his covenanting brethren. Modern cavils, at the language of these covenants, have generally but manifested the perverseness, malignancy, or, at least, the ignorance or inadvertence of their authors. The now much unknown phrases of the covenant in 1581 were familiar and well understood by our ancestors of that period. Mens cavilling at the covenanters swearing, in their respective stations and callings, by the grace of God, to *extirpate* Popery, Prelacy, &c. and whatever is contrary to the power of God, hath abundantly manifested their ignorance or perverseness; for, (1.) Popery, Prelacy, and what is contrary to the power of godliness, not being material things, no fire or sword can touch or extirpate them. (2.) If Popery, Prelacy, and every thing contrary to the power of godliness, be moral evils, God's law requires every man to labour in his station and calling, and, by the grace of God, to root them out, Eph. v. 3,—7. Jude xxii. 23. Psal. xcvi. 10. 2 Cor. vii. 1. Col. iii. 5, 6. (3.) Even the word *EXTIRPATE*, as placed in the solemn league, is no more incumbrous than to *MORTIFY* the deeds of the body; mortify our members which are on the earth; *CRUCIFY* the flesh with the affections and lusts; *DESTROY* the works of the devil, Rom. viii. 9. Col. iii. 5. Gal. v. 24. : John iii. 8.; or to pray for the destruction of satan's kingdom. (4.) Every one, who is not wilfully blind, may see that the covenanters, by that expression, no more mean to kill Papists and Prelatists than

than to cut their own throats, on account of the remainders of contrariety to the power of godliness, which they believed and felt to reside in their own hearts, when they swore to extirpate whatever is contrary to the power of godliness.—But, in their answer, we avow, (1.) That the several things abjur'd in these covenants are really sinful, and that the things promised are necessary duties, or which fitly conduced to the performance of such duties. I dare bid an everlasting defiance to the enemies of these covenants to prove the contrary. (2.) That these covenants have an obligation, constituted by the covenanting act of the swearers, which is different from the obligation of God's law, acknowledged in answer to *question first*. Common sense will not admit of their obligation being the same with that of God's law, unless they themselves be adopted by God as his law. And, for any man to acknowledge the perpetual obligation of these covenants, while he means no more than the perpetual obligation of God's law, is most deceitful juggling with God and men in a solemn vow.* (3.) That these covenants do and will, to all generations, bind ourselves, and all the posterity of these covenanters, and of the societies which adopted them, to every duty engaged in them, and against every evil abjured, according as their stations, callings, and circumstances require or admit. And as God, to whom these vows were made, is ruler every where on earth, no removal from Britain to another country do, in the least, alter the obligation in any thing so far as he is concerned in it.—And, in this answer, we bind ourselves to prosecute the ends
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* See Letters on Toleration and Covenants.

of these solemn covenants with God,—in, (1.) Living impressed with their obligation as if we ourselves had actually sworn them, and improving it as a powerful mean of stirring us up to a more careful obedience to the law of God, as the standard of all the duties to which we are bound by these vows. (2.) In holding fast every truth of God, and every degree of reformation which has been received and adopted by our church and land, and labouring to transmit the same pure and entire to our own posterity, and even to our neighbours, particularly in Britain and Ireland; and, in all this sincerity, aiming to promote the declarative glory of God in Christ, and the holiness and happiness of our church and nation.

V. In our affirmative answer to *question fifth*, which respects the Act and Testimony emitted by the associate synod, and maintained by the synod, (for the re-exhibited testimony changes nothing material, but merely drops or modifies some expressions which were judged less exact, or apt to be misunderstood), we do not avow this testimony as an additional ecclesiastical standard, but as a seasonable and necessary appearance for our standards and covenanted reformation, in a state of secession from the established churches of Scotland, England and Ireland. The most of it being historical, founded on mere human testimony, renders it unfit for being adopted as an ecclesiastical standard. We do not avow our certainty that all the facts represented in it are related in the most cautious and exact manner possible; but we solemnly avow, (1.) That the reformation of religion, in doctrine, worship, discipline, and government, which

which was attained by our fathers in Britain and Ireland, is worthy of a solemn and public testimony in its favour. (2.) That, if the greater part of a church or nation become obstinate in backsliding from their once attained and covenanted reformation in doctrine, worship, discipline, or government, the lesser part may emit and bear a judicial testimony, for asserting injured truths of God, acknowledging his singular favours and mercies, and condemning the most notorious steps of apostacy. (3.) That we approve the declared scope of this testimony, *viz.* “*To bear witness to the truths of God, opposed and assaulted in present or former times, for his glory and honour of his truths, and to excite the present generation to search and try their ways, and turn to the Lord ;—as also, to bear witness to the covenanted reformation of Scotland, for the sake of generations yet to come, that they may consider the palaces of Zion, and mark well her bulwarks, and may know what the Lord hath done for Scotland,—and that they may set their hope in God, and may neither forget his mighty works, nor be, as their fathers, a stubborn and rebellious generation.*” (4.) That we believe this testimony to be truly, though no doubt imperfectly, calculated to answer these valuable ends,—in its exhibiting many of God’s remarkable favours to our church and land, in promoting our attained and covenanted reformation as grounds of thanksgiving,—in exhibiting and condemning the most notorious backslidings from that reformation, whether in practice or principle, as grounds of the Lord’s controversy with church and land, to be mourned over ;—and, especially, in particularly and solemnly asserting so many of his precious truths, presently injured, in opposition to the
contrary

contrary prevalent errors.—In this answer we *bind* ourselves, in our respective stations and callings, to endeavour, to our utmost, to promote the above-mentioned scope and design of the Act and Testimony, in, (1.) Firmly adhering to, and declaring the divine truths therein asserted, in opposition to the contrary errors. (2.) In cordially thanking God for the important mercies therein recorded, and exciting others to do the same. (3.) In mourning over the sinful backslidings therein condemned, and in exciting others to do the same, and in watching against all approbation of these, or any similar steps of apostacy from our once attained reformation.

PLEASANT

PLEASANT AND PRACTICAL
H I N T S,
CHIEFLY
FROM SAMUEL RUTHERFORD,
COLLECTED
BY MR BROWN.

You, my dearly beloved people of Anwoth, and long-
ed for in the Lord, my joy and my crown in the day of
Christ, on whom, next to him and his fallen church,
my thoughts are fixed day and night, and who have the
largest share of my sorrows and joys, and are the subject
of my cares, fears, prayers, and tears: As I am in bonds
for my high and lofty, my only and princely Master, my
Lord Jesus Christ, so I am in bonds on account of my
faithfulness to your souls. Could I have caused you to
drink foul and muddy waters of human inventions, and
fed you upon pastures trodden by mens feet, and en-
snared you into sinful compliances, I might have lived
at ease; but the Almighty was a terror to me, and his
fear made me afraid. He knows that my exercise of
my ministry was dear to me; but not so dear as Jesus
Christ my Lord. My one joy on earth, the apple of
mine eye and marrow of my delight, was to preach

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him:

him : This they have violently taken from me : But mine eyes are to the Lord, and I know that I shall see his salvation.—Oh that I could lay my dearest joys, next to Christ, between you and everlasting destruction !—Oh that I had paper as broad as heaven and earth, nay as ten thousand heavens, and had ink as the ocean and all the fountains and rivers on earth, and were able to write the worth, the excellence, the sweetness, and the due praises of my dear and well-beloved, and that you could read and understand it !—What could I want, if my ministrations among you issued in the salvation of you all ? How well bestowed I should then think my pained breast, my sore back, and crazed body, in speaking early and late to you ! God is my witness, that the eternal salvation of you all would be two heavens, two salvations to me. I take the sun and light which beheld us, the stones and timber of the kirk which contained us, and your own consciences to witness, that I faithfully represented the covenant of grace as the marriage-contract betwixt Christ and you, and travelled with free and full offers of salvation to you ; and that, at sacramental and other occasions, I sent many love-letters and love-tokens to you.—I hear that, since my departure, many of you are returned to your former wicked courses. In the name, and by the authority of the Son of God, my great King, I summon all such persons, and arrest them, soul and body, to the day of our dreadful appearance before the Judge of the world ; and I declare that their eternal damnation stands subscribed and sealed in heaven by him ; and that I am ready to stand up as a preaching witness against them, to their face, in that day,

day, and to say AMEN to their everlasting condemnation, except they repent. In this condition I leave all Sabbath-breakers, drunkards, swearers, oppressors, deceivers, time-serving Atheists, gilded hypocrites, liars, flatterers, &c. bound over to the redoubled vengeance of the Mediator,—even though I could be glad to have my own heavenly happiness suspended hundreds of years if that could promote your being all in heaven before me.—But, as for you, broken-hearted believers in Jesus Christ, all his consolations contained in his Old and New Testament, confirmed by his death, are your own. O what a Father and Husband you have! If heaven and earth were consolidated into pure gold, it could not weigh the ten thousandth part of Christ's love to one soul, even to me his poor prisoner. If there were as many worlds as all the angels could number and multiply, joined together, they could not all be a scale for weighing his infinite excellency, sweetness, and love.—Should a rose, larger than ten thousand worlds, and decked with all the possible beauty and fragrance of a creature, spring up, one view and smell of the *Rose of Sharon* would render all its comeliness and smell comparatively contemptible. Oh that I could make an open proclamation of his infinite beauty and sweetness, while all the men and women, that ever did or shall exist, flocked around, and stood looking on, admiring and adoring him! Oh that I could help you to discern and love him; and that all the world would centre their love in him, upon whom the Father hath fixed his!—Oh receive him into your houses and hearts!—Since ever I knew him, Jesus Christ hath been alway

kind to me ; but now, while I suffer for his sake, he outdoes himself in kindness. I would not, for all the profits, pleasures, and honours on earth, want his love-visits, his kind breathings, kisses, smiles, and embracements. I, therefore, beseech you, by all the mercies of God, by all the sighs, tears, and blood of our Lord Jesus Christ, and by the eternal salvation of your souls, to press toward the mark for the prize of the high calling of God in him, that you and I may happily meet among the congregation of the first-born before the throne of God and the Lamb, and for ever feed on his provision and fruits, and drink his living water.—Strive to enter in at the strait gate ; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be who go therein ; but strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it. Many that seek to enter in shall not be able.—Abstain from all appearance of evil ; follow peace with all men, and holiness, without which no man shall see the Lord ; beware of following the unfaithful pastors of this generation, who lead you from Jesus Christ and his good old way.

My fellow sufferers for the cause of Christ in Ireland, I rejoice to hear of your faith and love, and that persecutions and cruel mockings have not chased our all-lovely Bridegroom from thousands among you. You need search for no other Christ, nor any other way of worshipping him, than he hath revealed to you in his word. I can now experimentally attest, that we never come near to the due love and estimation of Him who is fairer than the sons of men. Were ten thousand
heavens

heavens laid in balance with him, the very smell of his breath would be better than them all. He is the far best in heaven. He is all heaven, and more than all heaven. Ten lives of sorrow, ten deaths, nay, ten hells of exquisite torments, would be all gainful suffering to win him and be found in him. Oh that I could sell all my mirth, joy, and ease for him, and be contented with a straw bed, weighed bread, and measured water in his weeping camp! Alas that our faces are so ill hardened against the cold north winds and storms which blow in his face, in his church and interests! Alas! having been long at ease, our dregs come up now when we are shaken. Ah how seldom men bear out honestly for Christ, when the powers of the earth contend with him! —Never, in the least, bow or yield to his enemies. He and his truths cannot be separated, and his truths and gospel are a small hair which cannot be divided. Since his Father cries him up as his well-beloved Son, in whom he is well pleased, let us also exalt him, and cry down all created excellency in comparison of him. I know that here, in Scotland, the Lord shall yet give us a free outgate from all our present crosses, persecutions, and trials. The haters of Zion shall be quickly rouzed, faint and empty, from their pleasant dream; and Christ will not bring our infirmities, or his marriage-chidings, before sun and moon in the streets. Oh make sure that none of you content yourselves with an oilless lamp of a bare profession, without real grace! Such may shine for a time, Heb. vi. 4. 5.; but a white skin, covering old wounds, produceth an under-coating, under-rotting, and cankering conscience. Remember that you can never

be Christ's faithful confessors or martyrs, unless your body of sin be destroyed in sanctified self-denial. We have more need to be redeemed from ourselves than even from Satan and the world. Learn to put off, and put out self, and to put Christ in its stead. Oh that I could heartily say, not I, but Christ; not my lust, ease, or credit, but Christ; not my will, but Christ's! Ah that wretched idol, self! When shall I see it wholly decourted, and Christ wholly placed in its room? Alas that I am like to die, merely attempting and aiming at being a Christian! And, thrice happy, that we have a Mediator and Tutor, who is God. Were it not for this, I should give up all my claim to, and hopes of salvation, a thousand times in a day.—He hath indeed no need of me; but oh that he would cause his high and pure glory and grace to run through such a filthy channel as I am: I am content to want liberty to preach him to his people, providing that he bring glory, eternal glory, to himself, out of my silence.

My Lord Jesus now bestows on me that honour of suffering for him, and his royal prerogatives, for which I have prayed these sixteen years. His cross of imprisonment, in a strange place, newly laid on me, is somewhat heavy; when I call to remembrance the many pleasant days which my own soul, and the souls of others, have experienced in my public ministrations, and how many babes in Christ are pluckt from the breasts, and the inheritance of the Lord laid waste. My cleanly cross, being attended with sharp challenges of conscience, for a time lay heavy upon me. But now it is sweetened and perfumed with his love-kisses,—with the joys of his Spirit,
—with.

—with the faith of his hearing my sighs and cries,—and with the hope of his granting a speedy deliverance to his church. I can now, for your encouragement, testify and write, that I heartily welcome the sweet, sweet cross of Christ. It is perfumed and smells strongly of himself. Our chains are overlaid with gold. We shall overcome by the blood of the Lamb and the word of his testimony, and in all these things be more than conquerors through him that loveth us. Even lying on his back, in his weak servants and oppressed truths, he shall ride triumphantly over his enemies, and strike through kings in the day of his wrath. Since it now pleaseth him to put up wrongs for a time, it becometh us to be silent till his enemies have enjoyed their hungry harvest and lean paradise, and patiently to take strokes along with our weeping Lord. Let our faith never timorously flatter a temptation or bribe of a cross; but trust in the Lord, without being either hasty or headstrong. There is no matter though Christ and his followers never get security against crosses, or a truce with them, till they be up in their Father's house. Let us be faithful to him who can ride through hell and death, on the most insignificant instrument, without stumbling. Let Jesus Christ make a bridge or stepping-stone of me, providing that his high and holy name be glorified in me. Strokes from the Mediator's hand are very light, pleasant, and useful. He hath long been very sweet to my soul; but, since I began to suffer imprisonment for him, his breath hath smelled sweeter than ever. Oh that every hair of my head, every member and bone of my body, were a man to witness a good confession for him! I would think

think it all too little.—When I look beyond death I triumph and ride on the high places of Jacob. Though I am a faint and dead-hearted cowardly man, sick and hungry in waiting for the marriage-supper of the Lamb, I think it wise and kind in him to feed us with hunger, and to make us fat with wants and desertions. I desire to love my people and my acquaintance in Christ as God loveth them. I know that he, who sent me to be minister at Anwoth, in the south of Galloway, sends me to be his prisoner at Aberdeen, in the north; and I will charge my soul to believe and to wait for him, and to follow his providence, never going before nor lagging behind it.—My conscience sharply challengeth me for my sin, particularly for negligence in my ministerial work, and for speaking too little for the crown, dignity, and honour of my well-beloved. I fear my ministrations have done little good. But I am sure that I loved the children of the wedding-chamber, and prayed for the success of Christ's marriage, and the coming of his kingdom. I apprehend approaching judgments on our nation for our breach of God's covenant; but all that I, or any other, can bear for Christ is too little. For, notwithstanding all my complaints, he was never sweeter nor kinder to me than now. One kiss of his mouth is better than ten long ages of life. His cross is sweet, sweet; his yoke light, light and easy. How pleasant to step up to my Father's house through tenfold deaths suffered for the truths and cause of that unknown, and not half enough loved, Plant of Renown! O what unseen joys! What hidden heart-burnings of love are in that which is behind of the sufferings of Christ! Thrice welcome

come sweet Lord Jesus, with thy sweet, light, and glorious cross ! Only, woe me for my poor bereft flock, his lambs, who, I fear, will be fed with dry breasts !

Christ hath kept tryst with me here. My enemies have sent me hither to be feasted on love banquets with my high and princely King Jesus. When I came first here he looked a little strangely on me, but I believed his words more than his looks. And now he hath taken the mask off his face and bid me kiss my fill. And what can I wish more, when I get the great heaven in my short and weak arms ? God forgive them that bring up an ill report on the sweet cross of Christ. That crabbed tree, if rightly taken up, instead of being a burden, is like wings and sails to a soul. I never believed that there was such love, fulness, and sweetness in Christ, as I now see there is. It is only coming, and seeing, and tasting, that can make known his excellence and glory. Oh that the whole nation, nay, the whole world, knew how sweet his breath of love-influences is ! It is to little purpose to see Christ in a book as men do the world in a map. When Christ gives us strokes and angry looks, we ought to believe his love-declarations more than our own feelings. Christ is our rock, our all, our Tutor who keeps our charter and inheritance for us. We ought, therefore, to keep our all, and particularly our children, as his pledges, which we are willing to restore to him whenever he pleaseth.

I have long murmured against Christ for his laying me aside from his public service ; but I now yield to him, providing that he makes my sufferings to preach more and better than ever my tongue did. O how
Christ

Christ hath captivated my heart, and gained my blessing in this house of my pilgrimage! He, my well-beloved, dines with me his poor prisoner, and his spikenard sendeth forth its fragrant smell. Nothing grieves me but that I eat my morsel alone, and cannot edify his people. But, as he knows how gladly I would preach his gospel, my stipend is running on in heaven as fast as if I were preaching every day. My work is with the Lord, and my reward is with my God. I would not for a world exchange my cross. I am well pleased with Christ, and he with me, nevertheless I get my meat with many strokes. I am up and down seven times in a day. But, since saints must have a devil to buffet and keep them awake, I love one that is stormy and troublesome rather than a secure and sleeping one. At my first coming here I fretted that the Lord Jesus had cast me out of his vineyard as a dry tree; but what a mercy is it that he did not burn me; and yet, though I was in the fault, he made the amends, and quickened my soul with his presence and comforts. The longer I am acquainted with him I think the better of him, and I find that there is much more of him to be known and enjoyed on earth than I formerly apprehended. But, alas! that I have so ebb and narrow a soul for receiving his love, and that I have not ten thousand loves for that one Lord Jesus, the ten thousandth part of whose love millions of worlds could not receive or contain. I am pained with wondering at the newly opened treasures of his love. If every member and bone of my body were torches burning in the hottest fire of hell, I would wish them all able to send forth love praises, high praises to him,

him, my royal Prince and Lord. But his love swells within me and finds no vent. I am bound and chained by his love. Oh that my soul were loosed to lift up his high praises and give them out to others ! I am plying about for a fair wind to blow me upon my lovely Jesus ! Oh that I had my full heart's wishes of his love ! Ten thousand millions of hearts are too little for him ! I find his very cross so sweet and profitable, that, if it were lawful, I would give a high price for the gain and glory of it ! I know no sweeter way to heaven than through free grace and thorny trials mingled together ! I can neither wish, nor pray for, nor desire, any thing but Christ separated from all created comforts, even though wearing his crown of thorns, and all bathed in his own blood ! He is to me every day as new and fresh, in his excellency and sweetness, as if he were a new Christ !

I would fondly return to my charge at Anwoth ; but, if that be denied, Anwoth is not heaven, and preaching is not Christ. Meanwhile, it grieves me that a stranger, who hath not come in by the door, builds hay and stubble on the golden foundation which I laid among my people there. I rejoice that I laboured to have Christ and them closely united, and that I gave them fair warning against the corruption presently entering into his house, for which, as my gracious reward, I have now received many sweet kisses and delightful embracements from him. Many act as if they thought complaints a char:n for preventing or removing guilt, or that complaining of their sickness would render them whole. But, instead of such sloth, wrestling and struggling

gling forward are necessary in this careless and dead age, in which men have generally lost tongue, legs, and arms for Christ. We ought not only to study an intimate, but an increasing fellowship with him. There are new folds of loveliness and love in him which we never saw. He hath so tenderly manifested his love to me, his poor prisoner, that it surrounds and sweetly overchargeth me. I am so delightfully ravished with it, that I would not willingly go to heaven if it were not there. I often feed my soul with raw wishes to be ONE and IN with Christ; but wishes are but broken and half love. *Come and see*, is a harder matter. I have rather smoke than fire, and guesses rather than a sure knowledge of Christ. Alas! I cannot believe without a pledge, nor credit Christ's bare word without a cautioner. O what a difference is between light and the saving use of it! Oh to have the ashes blown away by the Spirit of God from my dying fire!—When, in Heb. vi. 4, 5. we see with what gifts and common grace men may go to hell, it may affright us all. But the more sense there be of spiritual things, there is the more life. The more sense of sin, there is really the less sin. Pains and sores, which deprive us of our night's rest, are far better than wounds without pain. It is sweet to give Christ his hands full of spiritually broken arms, and legs, and disjointed bones. Our spoiled work, losses, deadness, coldness, and wretchedness, are the ground on which he bestows his labour. Losses, crosses, changes, and buffetings of satan, are necessary for us here; but neither crosses nor devils shall enter into heaven with us. What my prelati cal adversaries intend to do with me, I neither know,

know, nor much care. Christ is more than halver with me in this cleanly cross; and he will render my sufferings useful in his church. I live a life of love sickness for him. I think I could willingly suspend my heavenly happiness for many years, providing that I could have my fill of Christ and his love on earth, and were permitted to preach him to my people; and woo and win souls to him. O the pains and delightful torments which are in loving Christ! I often blame time that keeps us asunder. I would be over head and ears in the ocean of his love. I am ready to call the mask and vail on his face cruel, because it hides such sweet fairness and beauty from my sick soul. Oh that he would fold up the heavens as an old garment, and roll years and ages out of his way, and hasten the readiness of his bride for her husband! Since he looked on my soul in his love smiles, my heart hath never been my own, but he hath carried it to heaven with himself. Oh that the heaven of heavens were paper, the oceans and seas ink, and all the mountains pens of brass, and that I could use them all in writing the high praises of my fairest, my dearest, my loveliest, my sweetest, my matchless and marvellous well-beloved! Alas! what can I do to extol, exalt, and magnify my lofty and lovely Lord Jesus? Oh that I could make my poor people so to know him as to die for him; and that, for the eternal salvation of their souls, they would hang about his neck, take their fill of his love, and faithfully follow him, as I taught them, without quitting one hair or hoof of his precious truth! God forbid that I should have laboured among them nine years, in much trouble and earnestness, only

to witness their refusals of Christ, and to summon them to his awful tribunal to account for their conduct.

It is a great matter to hit upon the proper hinge and right nick of real Christianity, and to pluck out right eyes, and cut off right hands, for the Son of God. He takes pleasure in healing our sick souls, and replacing our disjointed bones; and even the hiding of his face from us is wise love. He is often near us when we do not here the sound of his feet. When our giddy souls are under sail, we are apt to think that God and Christ move and change, while all the change is wholly in ourselves. True believers would go through hell itself for Christ; how much more ought they to go cheerfully through the shallow brooks of sickness and death! It is good to be acquainted with the wrestlings of God, amidst fore troubles and hot furnaces. God would not take such pains with us, or spend so much physic upon us, if he did not love us. It is good to have the thorn hedge betwixt us and our lovers thickened, that we may not overtake them, but be shut up to Christ. When he strikes us in love, we should never strike again, unless we want to bear the last blow. If Christ's Spirit and grace be in us as earnest, our eternal glorification is sure: He will not lose his earnest. A low esteem of all other lovers marks a real marriage with Christ. And how happy to be one with Christ, and even tenants to him, in whose land every berry and grape is fulness of joy and pleasures for ever more! Alas! the sun hath gone down upon our prophets and church; but God more and more appears to be God, and Christ is still Christ, the same yesterday, to day, and for ever. He
hath

hath done much to remove every thing from between us and himself; but, alas! we not only fret, but slumber in our furnace. If we do not now sympathize with Zion in her distress, no wonder though the Lord exercise us with domestic troubles. It is good that we should get no pillow for our head, but to lean on Christ, and lie between his breasts; and that we should be placed on the stormy side of the hill, and made to set down our bare feet among thorns. Our pride needs sharp winter weather to rot it, and our graces hard frost to deepen their roots: But, in a little, we, that are now sick passengers, shall come to land; and Christ, who holds the fast anchor of our hope within the vail, will be the first to meet us on the eternal shore.

At my first imprisonment here, Satan fearfully accused my Lord Jesus to my soul; and I was overwhelmed with fear, lest the withered tree should be cast out. But now I blush to think or tell how I am feasted with his love, and that I am so highly advanced; but Christ must have his will. O how I am sickened with his love, which is left like a burning coal in my heart! I was never so sick of love for him as now. I durst not complain, though I got no more for my heaven than this sweet dandling cross. The din and noise of his cross are heavier than itself. I could even wish that my sufferings were much increased, if, by them, his kingly glory were promoted. What is my body to his glory, or my losses or griefs to his beloved spouse, precious truths, and royal prerogatives? I dare not but tell others what he hath done for, and to, and in the soul of his poor, exiled, and afflicted prisoner. His comforts are greater and sweeter than

ever I formerly experienced. He hath fulfilled all his promises to me, and filled up the blanks with his own hand. I am now an ordinary banqueter with my royal Lord Jesus Christ, in his house of wine. O how sweet must himself be, when his cross is so perfumed with joy and gladness ! Oh for help to lift him up to his royal throne in high praises ! All my losses of place, stipend, credit, ease, and liberty will be made up to my full content and joy, if his name be spread abroad by them. Let us never sit judges on the providence of God, but do our duty, and leave events to him. Let the Almighty execute his own office, and steer the helm. His dealings with me are past finding out. No preaching, no book, no learning, could have ever given me such knowledge of Christ and spiritual things, as I have got in this prison, whose walls are salvation, and its gates praise. He hath sent me as a spy into this wilderness of suffering, and I dare not slander his cross ; I wish to bind myself to thank him, providing that he give me his back-bond for his strength and grace to enable me to pay my vows.—Let my well-beloved be like a roe or young hart coming over the mountains of separation. But, Oh to be resigned to his goings, as well as contented with his comings, and to live by faith on his promises, though we have not his pledges in our hand, and to trust to our charter, though he do not lay all the ridges of our inheritance on our back ! I have my own large share of sharp challenges of conscience, and of fearful apprehensions of his anger ; but, anon, I am brought into his banqueting-house, where I have more joy and comfort than I can well bear. Had I known what Christ

was

was keeping for me, I had never been so faint-hearted. In my heaviest times, the remembrance of his love now makes me to think his very frowns to be kind.

In my dark night, I took my friend Christ for an enemy; but now I see he hath given me a choice cross, golden chains, spiritual, joyful, and glorious sorrows. My cross comes, through mercy and love, from the heart of a kind Brother and Saviour. But, notwithstanding all, if my inside were seen, I would forfeit all love and respect from the lovers of Christ. His fair glory is but sullied and spoiled in coming through such a filthy and polluted creature as I am. Oh that I could mortgage all my joy and pleasure for evermore, to purchase praises for my Lord Jesus Christ! Since I have nothing but poverty to give him for payment, let him seize on my person and imprison me, soul and body, in his everlasting love. This house is my palace, my garden of delights. I would not wish a better stock than to live by credit on Christ, as a daily borrower from him. Alas, how I spill and abuse that grace which he hath bestowed on me! Alas, how little I carry away from him, my great and over-running ocean of sweetness! My childish traffic with the pearl of great price hath hurt me much. Thrice happy for me, that not my free will, but his blood and grace, are my securities for my perseverance and eternal salvation. Oh that I could spread proclamations and letters concerning the love, glory, and highness of my great Ransomer! I am sure that he never slew a sighing, groaning child; but I always mistake him, and fret when he frowns, and I play with his sweetness when he smiles. It is never safe to be off our

spiritual watch. The devil may appear dead and buried, and, nevertheless, rise again, and be a worse devil than ever.—Youth is inconsiderate, foolish, proud, vain, heady, rash, profane, and unconcerned about God, Christ, and eternal things: Youthful lusts are great devils in their full vigour and strength, and Satan holds a peculiarly close correspondence with them; which, added to their natural advantages, renders them exceedingly dangerous. To be much employed in sanctified thoughts, hath a remarkable tendency to quench the coals and fiery darts which he casts into our heart. All the children of God go to heaven with broken brows and crooked legs; and it is hard work to live on a hiding and frowning Christ: But it is our mercy that Christ's thoughts in the new covenant are not like ours, and that he doth not fail by the compass of our heart. Doubts are our sins, but they are Christ's ingredients, in his physic, for curing our pride. Even faith's vote is not asked in his fixing or sealing our charter of eternal life. Salvation doth not ebb and flow, die and live, with the working of our faith. When we are newly converted, the Lord often sugars our meat and puts it into our mouth; but when we grow up, we must fight and take every thing from Christ by holy violence and importunity.

I am but a bag of light froth; but I throw Christ and his righteousness into the scale to weigh for me: I trade wholly on Christ's stock. It is my happiness to love the love of Christ, and, when he goes away, to feast on the remembrance of his presence. And, Oh that every hour of my imprisonment were a multitude of heavenly
tongues

tongues to praise him on my behalf! He is here as my honourable fellow-prisoner, sharing with me in my sorrows and joys. I see him strong in banishment and imprisonment. Our losses and disgraces are the wheels of his triumphant chariot. In heavy showers let us creep under his wings: Let our troubles be what they will, we may sing and triumph while he and his Father live. In all these we are more than conquerors, through him that loveth us. Joy is sown for us, and no bad summer can spoil our crop. Wicked men steal all their joy and pleasure, and their theft issues in their shame, sorrow, and pain: But Christ's cross, when he comes along with his arms full of joy and comfort, is the happiest hard tree that ever was laid on my shoulder. Oh that I could employ all the tongues in Britain and Ireland in helping me to sing new songs to my well-beloved! My love is tormented with his delays of the heavenly marriage-day. Often I pick quarrels with him, but he at last comes; and, because he is God, makes up the agreement, and forgives me, the fool. How fearful the guilt of rejecting the offers of Christ in the gospel! It is like a tearing of his prepared, written, and signed contract, before his eyes, that there may never be another word about the marriage. How many gospel-hearers make a common harlot of their soul, prepared to receive every naughty comer! It is best immediately to accept of Christ for our Husband, and plainly tell every after-suiter, that we are not now our own. Such is the comeliness of Christ, that I had rather look through a key-hole and see the half of his fair face, than enjoy all the glory and excellency of the world. He is such a well of living waters,

that

that he could for ever supply ten thousand times ten thousand millions of worlds, full of angels and men, without being in the least diminished. Alas! that he hath so few and so sparing drinkers, and that so many run by him to empty and dead creatures,—to ugly and murderous devils, and to filthy and damning lusts, while his infinite love and loveliness can scarcely procure three or four hearts in a whole town.

To sigh, pine, sicken, and swoon for Christ and his love, is like heaven and hell woven through one another. One sight of his glory, one taste of his sweetness, one night in his bed of love, teacheth more knowledge than heart can conceive or tongue utter. His love to us is wisely wilful, and so ought ours to him to be. He hunts, in forms unnumbered, to obtain all our love. He hath set me, his banished prisoner, as a seal on his heart, and as a bracelet on his arm. My loss, in suffering for him, is gain, my sadness joy, my bonds liberty, and my tears honourable and comfortable. His love hath such a heat, that hell and all the oceans and rivers on earth cannot quench it. It makes his yoke easy and his burden light. He feeds me with joy unspeakable, and full of glory. His Spirit and presence attest, that I suffer for his truth. Christ sweating, sighing, and groaning under his cross, is sweeter to me than ten thousand worlds. I am a sink and mass of sin; but he can hew heaven out of me. How often my weary soul is like to burn to death with the most vehement desires after the enjoyment of his presence! Though he should delay to deliver me, I will not fret, but die with faith's gripes of him; and I will carry my love to him along with me into eternity. O
how

how sweetly I am fast bound in his chains of love ! A river of God's unseen joys hath overcome my soul. I am so sick of love to my Lord Jesus, that I would give heaven for him, and I would not go to it if he were not there. My heart is where he is. It is blessed work to send word to Christ that we love to love him, and to be lying about his house, looking in at his windows, and sending our sighs and groans through the hole of his door to him. I would not for a world sell his cross, lest I should thereby lose all my patience, joys, comforts, sense of his love, and all his kind visits. Blessed be God that, here on earth, we get such useful crosses so cheap, and that, in heaven, there will be no cross remaining.

Satan often rides his own errand upon my suspicious and unbelieving thoughts of Christ's love, and of there being drops of wrath in my cup. But, if I could with faith and patience follow Christ as my guide, I might go through hell itself at his back. My faith lives richer and far happier on mere credit from Christ, than I could do with the greatest stock of money in my hand. I more and more see that heaven is not at the next door, as the most of professed Christians seem to think ; nor to be had at all, without struggling and fighting for it. But let me be a sinner, and worse than the chief of sinners, I am sure my well-beloved is God, my Christ is God ; and when I say this I can say no more, I could build ten thousand worlds on this, *My Christ is God*. My wounds are most painful, when, by my jealousies and doubtings, I sin against his mercy and love. Oh that all my fellow Christians would help a poor devour to pay his debt of high praises to my Lord ! Oh to have my
heart

heart and soul plunged over head and ears in his love ! I would not exchange my ornamental suffering for him for ten thousand worlds. I think it a pity that multitudes are not imprisoned for him, that they might write books and songs of his love in its marvellous freedom, sweetness, and strength. Oh for a year's sense of it without a cloud, that I might experience what he is ! O time, how thy slow motions torment my soul, that would so fain be swallowed up in his love ! Hope and love, mingled together, make our absence from Christ a spiritual torment. I have so provoked my Lord Jesus, that I might blush to enter into heaven ; but, since his love will thus shame me, I am content. Oh for larger thoughts to feed my soul with wonder at his high and deep, long and broad love, which passeth knowledge, and which will sweetly shame us to all eternity ! I wish for nothing but a further revelation of the beauty and excellency of him whom my soul loveth, and to hit on the right method of finding him. O the need to beware of unsound and dreaming work in the matters of conversation and eternal salvation ! As there is no happiness or rest but in Christ, there ought to be no coveting, no hunting for any thing but Christ. I cry wo, hunger, shame, and death, on all love, glory, and life, but his. Our love ought never to be but where he is. In our journey to his palace, let conscience, faith, hope, patience, meekness, goodness, and brotherly kindness attend us, and let us have all other things behind us. This world is but the dross and offscouring of God's creation, the portion of hirelings, a hard bone cast out to dogs, on which they break their teeth. And many professed

Christians

Christians are mere glass; a single knock of persecution will break them in ten thousand pieces.

Our salvation may be sure, though our subscription of the new covenant be scarcely legible. Believers cannot tell the number or measure of their dejections. While we love God for himself, his favours are our excitements to love him. Spiritual mourning is so different in form and degree, that it is unsafe to fix any human standard of it; but it is certain that no indulgence of idols can consist with solid spiritual comfort. I am glad that God is breaking all my created idols in pieces, that all my love and dependence may be fixed only upon himself. My love to Christ is only sick with fancies and fears; but, my desire is, that I may not spit in his fair face. I do not wish that my very thoughts should slander him; but would be glad to have the meanest out-house in all Britain, that I might commend my worthy master to three or four herdmen. I am altogether drown'd in debt to his mercy and love. Sometimes he so dandles and kisseth my soul, that I am ashamed to ask any more till I get to heaven. O what delightful peace I enjoy, while he holds and I draw, I climb and he shuts me down, I gripe and embrace him, and he seems to loose my gripe and run from me! There is a joy of faith, peace, and contentment, in his tempting unkindness. I am glad when he reproacheth me as a dog, altogether unworthy to eat bread with his children. I have nothing, on which to found any hopes of deliverance, but God's omnipotence and good-will. But, in my days of distress, Christ is become the flower of my joys, and I lie here living upon his love. Alas, that, by
reason

reason of the narrowness of my heart, and my looking to love, I cannot enjoy it so abundantly as I wish ! Oh to have an over-running flood of it rushing into my soul,—to moisten my dry roots, and put commendations of it into my tongue and pen ! Fain would I welcome him back to Scotland. Blessed be they that either pull or hold him by their prayers and tears !

When Christ refused my public ministrations, I understood it as a thrusting off all intimate fellowship with him ; but I now see that he doth not fail by the compass of my unbelieving thoughts. I often think, Oh that he would allow me to stand by him, and take my fill of wondering at his love, as a foretaste of my full enjoyment of it ! But my foul eyes would defile his fair love by looking on it. But he and I shall get our fill of love together on our heavenly bed. His softest pillow is under the head of his suffering witnesses, though they must set down their feet among thorns. I often wish that I were burnt, providing that all my ashes were formed into well-tuned tongues to praise him. It is Christ's wisdom to make his children go to heaven with cold and wet feet ; but, if our heart be formed for our burden, and God's will be made our law, we will find our load very light ; our time is so short that we need not weary. None of us shall fall, or be dashed overboard in any storm. I am in as sweet fellowship with Christ as a sinner can be on earth ; but I am pained that I have so little faith in his great power and mercy,—so little love to his infinite beauty,—so weak eyes to receive his light,—and, that my soul can hold so little of him. I could swim through hell itself, if I had but
Christ

Christ in my arms. Whenever he and I fall a reckoning, he is far behind of the full payment of what he hath promised; and I am much farther in counting or asking. Let him take his own blood for accounts and miscounts, that I may be a freeman, and none but himself may have any claim upon me. In prosperity our conscience often grants indulgence to what are called little sins; but, when a heavy cross without begets a heavier one within, we dare no longer play with our idols. We ought to love heaven for the sake of Christ, who fills, sweetens, and adorns it. How wonderful that he will not dwell in it without us; and that he so ardently longs for our being with him in that marriage-hall! Oh that he would undertake to cure my love-sickness, and allow me to sit down at the very side of the ocean of his love, and do nothing but wonder at and drink full seas of it! I often get but delays and hunger; but what a mercy that our troubles come before our eternal joys! Alas, that my love to him is so small and worthless; and that I am such an atheist as to strive against my inward light! I see that nothing less than the full enjoyment of God in heaven can dry up our bloody issues, and cure all our leprogies! Oh to have more experience of Christ's love here; or to be taken up to heaven where I will get my fill of it! But I am sure that he never leaves me without great provocation; and his absence is necessary to promote humility, awaken hunger, and exercise faith. Oh that I had love as broad as heaven, and as deep as the ocean, I would gladly bestow it all on Christ! Let us always live up to our light. Neither kings nor courts can heal tormented consciences.

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Christ's

Christ's cross bears both itself and me. But, alas ! what heavy burdens of corruption, deadness, coldness, pride, lust, worldliness, self-love, carnal security and deceit, I find in my daily doing violence to my new man !

Blessed for ever be the Lord, that our whole salvation is of free grace ; and that Christ hath purchased our everlasting happiness, and is our way to it ; and that he purchased sanctified crosses and storms for me, to blow me forward to my long-desired home, and to promote the mortification of my lusts. Oh to be in heaven, that I may see my well-beloved as he is, and be over head and ears in his love ! Lord Jesus dost thou delight to torment a poor soul with the want of thy incomparable love ? But, indeed, it is a wonder that his glory is not defiled in running through such weakness, vileness, and deadness as are in me.

Never till now did I believe that there was so much to be found in Christ on this side heaven. O the ravishments of celestial joy that may be had in the gleanings which fall from his hand, as an earnest of our eternal happiness ! What then must the full possession of it be ! And how strange that devils and men, crosses and deaths, are all bound to help us forward to it ! In all our troubles, dying—we live. They all come through Christ's sweet hand, and he casts sugar and honey upon them. They have neither taste nor smell of God's wrath or curse. And, nevertheless, how often, when they are threatened, we draw our arguments for the avoiding of them from our skin, not from our conscience, or the word of God ! Men, by their calumnies, attempt to blow away my character ; but God will take

it

it out of the mire, and wash and restore it. I am so much pleased with Christ and his honourable cross, that I would not exchange my lot for all the happiness of them that are at ease in Zion. I never got any hurt by his cross but what was all of my own forming. Many sell Christ for a mere shadow, because he is rather beside their conscience in a dead notional light, than in it. But he is still more and more kind and sweet to my soul. This is a *time of love* indeed. When I say all that I can of him, I say nothing to the purpose. I never had a plea with him but such as I made without cause. Oh that I could live at peace with this blessed neighbour! Alas! my unbelief makes many horrible lies concerning him, and my recantations are not worth the hearing. Oh that in my youth I had taken more pains to ascertain Christ for my only foundation! We had need not to be unshod with the preparation of the gospel of peace, in walking among this thorny apostate generation, lest we should get a prick in our feet that will make us go halting all our days. A part of our communion with Christ lieth within crosses, and often his presence and comforts sweeten them. He often placeth us beside his cross rather than under it. One hour of his kissing is worth ten thousand worlds. I have a love-bed with him, and am altogether filled and ravished with his love; and, nevertheless, I am seven times up and down in a day. Sometimes my soul is in a hell of torment; and, anon, I am lifted up to the paradise of God in the most ravishing consolation.

Though men have stopped our ministrations, our reward is running on with our God, even as sick soldiers

receive their pay though they cannot fight. When our enemies have eaten us as bread, they will be forced to vomit us up alive. The devil's stomach cannot digest either child or church of God. Notwithstanding my accusing Christ of unkindness, and disputing over all that he had done for me, and especially his tearing me from my flock, he hath forgiven all my folly and wickedness, and is returned to me in mercy, and feasts me with his love. I owe as many praises to free grace as would lie between me and the highest heaven, though ten thousand heavens were heaped one above another. I could be content to be grinded to powder if that could procure me full freedom to proclaim Christ's name to the world. Blessed be God that our salvation is firmly anchored on his free grace, and that Christ, by his death, hath cast the knot so fast, that no devils or lusts, no hells, sins, or sinners, can loose it. Alas ! how foolish, deliberately to give Christ and heaven for satan's feathers of painted pleasures or profits. Never did I know, till now, what labour and pain are necessary to win heaven. Now I see that the righteous are scarcely saved ; and that men may go to hell by the gates of heaven. Alas, that we should love the fair things on earth, and not melt away with love to the fair, the only and infinitely fair, Lord Jesus Christ ! If we would but come and look into his love, and into the beauty and grace of God in him, our thoughts would be altogether swallowed up. Let God give me Christ for my heaven and I will ask no more. We need not think to hold him in our arms on earth without difficulty, unless the devils and our lusts were all dead. But one of his kisses in heaven will sufficient-

ly reward forty or fifty years sweating and suffering for him. Oh that we should be betwitched with mere dreams, and love pieces of lent clay instead of him ! I could be content to be pained to all eternity with heart-burning longing for him. Though, while I was a preacher, he often embraced me in his arms, yet I never enjoyed such high and ravishing fellowship with him as now, which makes me content to have him either sweet or sour, if it be but Christ indeed, and to seek no other fruit, but that he may be glorified. O that I could strive to imitate his love ! I wrestle with a love of longing for him. Oh that I had as much faith as I have hunger ! What a fearful and dangerous sin it is to make an idol of our own will ; and yet I find it a hard matter to die to my lusts, and to the world, though I have seen it to be no more than an old moth-eaten rag ! One had need to take firm hold of Christ and his salvation in the days of youth, and often renew his gripes, as sufferings and death are trying things.

Christ hath left such an arrow of love in my heart, that I would not exchange him for heaven itself. I am even confounded at the greatness of his kindness to my soul. Hell could not quench the coal which he hath kindled in my soul. Since none come dry from David's well, let us cast our empty buckets into Christ's ocean and draw out his consolations. O how my soul lusteth and longs for an unseen Christ ! I think I could be content to go through hell itself for the enjoyment of him. But, alas, that my faith in him is not equal to my hunger for him ! I am like a hungry man that wants teeth, or a drowning man that would fain be saved, but his

cold hands cannot gripe any thing held out to him. But, blessed be the Lord, that, when I cannot take hold of him, Christ can take hold of me; and that God and Christ, and heaven, nay, the world, and devils, and sin, and hell, are just what they are. Now I am at court with Christ, and have his ear fully, and plenty of his love-kisses, and I find that I must give over all attempts to fathom his love. Considering how I, at first, quarrelled with, and doubted his love, it is amazing that he hath so manifested it to me. Had I as many tongues of angels as there have been drops of rain since the creation, leaves of trees, or piles of corn or grass, or grains of sand, to praise him, my debt to his free grace would never be paid. O how wonderful that he should bestow so much love on such a waster and abuser of his love! He is returned to me in a massy globe of love! His love is the hottest coal that ever I felt! O time quicken thy pace! O sun move speedily and hasten our heavenly banquet! O blessed Bridegroom run fast, skip over the mountains of separation, that we may meet! He feeds me with as many consolations as might feast ten hungry souls. But I do not wish even his joys and comforts to come without himself. I want to be into his very heart, where his grace and mercy dwell. I could be content to be split into ten thousand pieces, providing that every piece had millions of hearts to love him, and millions of tongues to praise him. Whenever Christ challengeth me for any want or sin, I turn it over on himself. Oh that I could with tears read his accounts of my debts to his mercy and love! I find that my extremity hath sharpened the edge of his loving-kindness

kindness to me, and made him appear as devising new forms of expressing his love to my soul. I would gladly forfeit a whole world to have no other exercise than to lie in his bed of love, and fill my famished soul with kisses, embracements, and enjoyments of him. And since I have nothing to pay the ten thousand times ten thousand talents which I owe him, Oh that he would seize on my person, and take all my heart and love to himself!

My former desires and endeavours to win the souls of my hearers to Christ are now my comfort; but I fear that another makes a foul harvest where I made an honest and painful sowing. I have often found hunger to be my by-fare in this world; but, Oh it is hard to get out of self in every form, and to deny our own will, ease, and credit, for the will, grace, and glory of Christ! What, but self, occasioned the falls of David, Solomon, Peter, Judas, Demas, &c. ? O what need to put off a piece of sin and self every day! Next to Christ himself, I desire nothing more than that his kingdom and glory may fill the whole earth among Jews and gentiles, and that over-clouded Britain may enjoy his noon-tide brightness. Oh that his glory were exalted ten thousand thousand millions of times higher than the heavens, in the conquest of all nations to himself! How delightful and pleasant when he rubs up and awakens our love to the most earnest longing to breathe, live, and dwell in his very bosom! Alas, that so much of our love goes by him to broken cisterns, broken herds of creation! And, O what a mercy that he makes our very sins and miseries a field on which he exerciseth his forgiving and healing

healing love! I do nothing but give Christ leave to break open my iron gates and come into my soul. I do not know whether my love-sickness for his presence, or my unthankfulness to him, pains me most. I never find myself nearer Christ than after being overcharged with a heavy burden of deadness and gracelessness. Sense of wants, and spiritual impatience, open the door to him. And it is a happy fever that brings Christ to our bedside. I have little of him but groaning and longing desires for his presence. All my stock is a most painful hunger for him. Oh for a soul as large as the third heaven to contain a little of his love! O how blessed are these who are out of, and above self, that they may be in and one with Christ! My thoughts of him are a thousand times higher than when I came to this prison. He is ten thousand times more fair and beautiful than any creature in heaven and earth; nay, roses, lilies, sun, moon, stars, or even angels, are but ugly and deformed in comparison of him. I desire no heaven, no happiness, but a clear and abiding sight of his beauty and comeliness. Oh that I could cry down all love but his, all gods, all saviours, all soul-suiters but him! And, blessed be God, publicans, harlots, and even the chief of sinners, are ready market wares for him. Alas, that we should have so little sense of sin, and so little of that fear and pain that shuts up to him; and that we sometimes get a view of his beauty and excellency, and yet want a heart duly to love him! Oh that he would empty our heart of all our base lovers, that he alone may have all our love fixed on himself! I think I could be content to endure ten thousand years of infernal torment

ment, providing that my soul were hereby enlarged to receive an incomparable fill of his love. Oh that I had nothing on earth but my body, and could make known his love to all the world ! Oh that all creatures appeared *nothing* like their original, and that God in Christ appeared ALL IN ALL ! We are just so near heaven as our heart is removed from the world. Alas, that, when time is carrying us so fast forward into eternity, our heart should be so earnestly rowing backward to the earth ! Alas, what a burden is a body of sin ! and how sad a slavery to be at its nod ! Alas, that men always think themselves rich in grace till they take out their purse and tell their money ! I was like to be killed with doubts and fears till I believed myself a vassal and subject, not of the law, but of grace. Indeed we do nothing but make wounds that Christ may heal them,—make debts that he may pay them,—make deaths and hells that he may ransom, quicken, and save from them.

In this prison I have more than ever learned the immensity of Christ's love,—the exercise of submission and mortification,—and the usefulness of temptations. I see that carnal men, in their pleasures, sport with the white foam of God's wrath, which is every moment hastening forward to overwhelm them. Oh that I could reckon the world, in every shape and form, as a crucified and dead idol ! How shameful then to purchase it with the loss of eternal, nay, of one moment's fellowship with Christ ! When I look to my own folly, filthiness, and guilt, I think my salvation one of the greatest miracles in heaven or earth. I neither had nor have any thing to give Christ but wants, sinfulness, and misery. How
wonderful

wonderful then to see the Rose of heaven growing in a field of hell ! Let no troubles, outward or inward, sink your spirit. The Holy Ghost often blows most sharply and piercingly in the times of trouble and persecution. Sick children often get Christ's delicacies. No sound sleepers, in sinful security, complain of drowsiness. Sorrow, on account of slumbering, is a sign of some watchfulness. To want complaints of weakness is for angels and heaven, not for fighting Christians on earth. If we had not boils and sores, the hands of Christ, as the slain Lamb, would never touch our skin, nor would he have had an errand to visit us. He permits our weakness, that he may carry us on his shoulders, and cause us to walk on his legs. New beginners in religion ought to press and urge themselves on Christ, and then they will, without fail, receive his love-tokens. And, O the need they have to make sure work between him and them, and to lay the foundation deep in the thorough conviction of their sinfulness and misery, and then to pray, watch, and fight, against youthful lusts, pride, uncleanness, and the like, with which satan keeps so close a correspondence. Even when people want public ordinances, Christ can woo a soul at a dyke-side ; and hunger, of his making, can thrive even under careless pastors. Saints themselves are often more ready to be advocates against Christ's work in their soul, as if it were a bastard, than against satan's ; and often our complaints are but a kind of humble backbiting of Christ. Our light is often without answerable diligence ; but if it be attended with challenging thoughts and sorrow for short comings in known duties, our sorrow is acceptable to God, and his withholding

withholding of his comforts is our trial rather than our sin. The more voluntary our obedience to Christ be, it is the less formal. He loves to have his people frequently presenting bills and petitions against their inward corruption. We ought always to be honest in serving him; but we need not expect to be perfect while on earth. Our faith needs to be always washing our persons and performances in Christ's blood. We may always seek spiritual comfort from Christ, providing that we do it with due submission as to the time and measure of it; for it is an earnest of heaven, and a mean of making us to desire and glorify himself. Fears and doubts shake us, and, nevertheless, without them we would soon sleep, and lose gripes of Christ. Private meetings, for prayer and spiritual conference, are exceedingly necessary and useful in our evil times. Many coals make a warm fire, and it is a part of the communion of saints, Mal. iii. 16, 17.

If our fellowship with Christ, in our sufferings, and the happy effects and issues of them, were duly considered, who would not rejoice under them? Christ often forms a heaven on earth out of them, nay, a familiarity with himself, who is better than ten thousand heavens of heavens. One day in heaven will far overpay all the blood, bonds, and sorrow in our sufferings for him; nay, he will not leave us in them without present incomes of his grace. It is well if our clay be used for his glory. Happy, happy to lay out pain, shame, losses, tortures, and life, to receive our gracious interest in everlasting glory! O that Christ, that unparalleled Christ, to weigh whose excellency and worth even God could not make

a sufficient balance, nor make any perfect resemblance of it ! O it is a broad river that faith cannot look over, and a hot fire through which it cannot walk safe ! In all our sufferings for him, he and we are joined in one yoke ; and O it is honourable to be so, and to give fines, liberty, blood, and all for him ! The whole earth laid on Christ's bride, his church, will not keep her down. His comforts are his drink-money left to his suffering friends. His grace and love can neither burn, nor drown, nor be imprisoned. O happy to have the ashes of our burnt bodies made musicians to sing his praise ! A seat with him on his throne will soon make up all our losses and indignities. Oh that angels and all other creatures would help us to praise our well beloved Chief among ten thousand, before whom all created glory is nothing, and less than nothing. In their laws against his church, our rulers act as madly as if they would enact that the sun should never more rise, the moon give light, or the sea flow. Prisons cannot hinder sighs and groans from having a free passage to heaven ; and Christ keeps the keys of his people's prisons, and can liberate them when he pleaseth.

We ought never to reproach Christ's grace in our heart, as if it were a bastard. A holy fear of our interest in him, and desire to be his, are no productions of corrupt nature. Christ's trying words ought never to be stretched beyond his intention. A love to the new birth is a token that we possess it. Being born atheists, it is no great wonder that we often labour under doubts and mistakes of God's love. Honest fighting is faith breathing. It is scarcely a spiritual difficulty, while one
knows

knows what to do. One in Christ may look out of him and laugh at all the clay-heavens that worldly men are taken up with. If our cisterns be dried we ought to go to the fountain. If we allow our sense and apprehension to be judges, they will soon unmake God, or change him into an idol or an enemy, in our view. No troubles, though from every quarter, can dry up Christ and his ocean of mercy and love. His love never sleeps, and our salvation never lingers. Oh that I could conquer back my love from all creatures, and bestow it all on him! Oh to be sick of love for his love! Unbelief is not discerned by the light of nature, but by the illumination of God's Spirit. Conscience is never to be believed but when it is regulated by God's word. True faith sees no way of salvation but only in and through Christ. O how lovely is the Godhead moulded and manifested in the man Christ! May all my love land and fix on him. Now Christ's ship, his church, sails in a sea of blood, and the passengers are in so high a fever, as to reproach and rail at one another. It is no hard matter to suffer when we enjoy the communion of saints, but it is mournful when saints rejoice in the sufferings of saints, and go near to hate one another. What a fearful punishment this of our not duly prizing and improving the communion of saints! We wish either to have no crosses, or to have them all sugared, and of our own choosing; but it is best to allow Christ to be director, he will never give us a cross so heavy or so bitter as his own. Some get clear sights of heaven at a great distance, and yet cannot see it when very near to it. Some Christian runners see the prize at their offset, and never more till

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their race be ended. Whenever I see a sea-sicknefs or new troubles coming upon me, or upon the church or land, I wish to be ashore in heaven; but dare not desire a deliverance for myself without one for Zion to attend it.

We ought to charge our unbelieving heart, under pain of high treason against king Jesus, to exercise a believing dependence and patient waiting on him. Sometimes neither Christ nor I can rest till we be in one another's arms. I am fettered and chained with his love; let him never loose me. Blessed be God that there is a death and heaven. So bitter is my present cup of my wife's tormenting trouble, that I would be terrified to begin again to be a Christian, if I did not certainly know that there was no poison in it. O what a mercy that we have to fight with a conquered world, a spoiled devil, and accursed and mortally wounded lusts! Wicked men may hold the cup to our head; but God mixeth it, and there is no poison in it. They strike, but God moves the rod. Let us kiss the feet of an angry God, and overcome mens evil with good. No wonder that one town cannot keep the church of Christ and that of satan harmonious, when one womb could not keep Jacob and Esau quiet. Let us forgive our injurers: Christ went to heaven with ten times more wrongs than we can do. His people as well as his honour hang by a thread; but the nail to which it is fastened can neither bow nor break. Let not the barking of Christ's enemies in Britain and Ireland discourage us. Pilgrims must be content with smoky inns, coarse fare, and ill-tongued hosts; but the morning when we will leave them will soon come.

come. Here we get but a spare diet, because our stomach is bad and our heart narrow; but, in heaven, a plentiful and delicious supper is provided for us. Alas, that my heart runs so wildly, and that I am daily cozened by its deceivings! We have reason to fear that the Bridegroom will be taken from us; but let us arise and gripe, and knock, and give him no rest till he return. Our enemies may make war with us, but the Lamb shall overcome them, and he will not suffer one of his children to be burnt in his furnace. Notwithstanding all they can do, we shall have a large and lively offspring to succeed us. Our ten days of tribulation shall quickly be ended. The Lord will feed our enemies with their own flesh and blood. He is but heating his furnace for them. Let the eight days delay of our communion sharpen our appetite, and make Christ the welcomer. Sensible assurance of his love is not maintained but by watching and prayer. None ever put their hand to God's work, but Satan and the world barked at them. Till her Lord come to judgment, the church will be sometimes sinking and sometimes swimming. But he can easily break all her chains, and restore her to liberty. Many cries sent up to heaven will bring down many mercies; and before many prayers, our enemies shall prove a bowing wall and tottering fence.

Be not discouraged though you come short of your wonted wrestlings for the blessing. Children are hired to say their lesson only when they go first to school; and racers often see the golden prize only at their starting. Murmur not because of the death of your husband or children. Worldly things are only flowers on our way-

side, of which a smell should suffice us. Christ took your husband to himself, that he alone might fill your heart. He cut off your love to the dearest creature, that you might learn that God himself claims all your affection. You must learn to spin comforts out of all your troubles, which, as wooers for Christ, speak for him, and invite you to the peace and joy which are in communion with him. The far end of Christian crosses is an heaven of full joys and pleasures for evermore. When children are idolized, it provokes God to cut them off by death. Why should we murmur that our idols are removed, and that our children are taken to heaven before us, and obtain that crown in a few years or months, for which Noah and others had to fight and wrestle near a thousand years? Though death be now early, heaven was prepared of old. They are not lost who are received up into heaven, especially when evil days are coming on our land: They are not sent away, but sent before us. They cannot be better married, or better set up in business, than by going to Christ. We ought rather to thank him for the loan of our agreeable relations, than to murmur when he requires them back. He may transplant his slips, gather his roses, or shake his apples, when he pleaseth. When our lease of a husband, wife, or child, is expired, why complain that Christ will want them no longer? What is borrowed should be returned with a smile, especially as he loves to borrow and lend with his friends. They are not lost to us who are found to Christ; nor need we feel any loss, if we take Christ to fill their room, and be made the more willing to die, because Christ and many of our relations
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are in heaven before us. Confidence in any created thing is disappointing. The number of troubles appointed for us by God gradually draw to an end; and in a little God shall wipe away all tears from our eyes. We ought never to reckon our loss in the death of godly relations sufficient to balance their gain. By such rods Christ demands our whole heart. Sharp trials should open our ears to hear his voice; and it is a mercy that, when we will not be led, he pulls us by the hair to himself. The heaviest end of our cross lies on his own shoulders, and he says, It is more than half mine. Crosses lying in our way to heaven are an useful commentary on our bible. Christ's chastisements never slay any of his children. But they cry to us, O vain world! O bitter sin! O short and uncertain time! O blessed death in the Lord! O happy resurrection of the body! O blessed, blessed eternity with Christ! Often the death of our relations are tokens that we are not bastards, but God's true children. Their death affords more ground of joy than the life of some others. Christ never carries off any by death till he have no more service for them on earth. He orders mens life and death just as of flowers, each in its proper and successive season. His corn sown in the earth, at death, is not lost, but shall grow up at the resurrection. It is a great mercy that he will be master of our will and our delights. In returning and rest we shall be saved. The sovereignty and the mercifulness of God's providences ought to be carefully considered. In them all we may easily see how, in many respects, they could have been much more afflicting.

In my own practice, I endeavoured, (1.) To set apart some time, every morning, evening, and noon-tide, for prayer and perusing of God's word. (2.) To mingle serious thoughts of sin, death, judgment, and eternity, and ejaculatory prayers, with all my worldly employments. (3.) To watch against wandering of heart in secret prayer. (4.) Never to murmur though I did not enjoy sensible comfort in prayer. (5.) To spend the whole of the Lord's day, from morning to night, in the public and private exercises of God's worship. (6.) To avoid all idle words, and even idle thoughts, and all sudden anger or desire of revenge on my persecutors. (7.) To avoid all sinning against light, as a thing exceedingly hardening to the heart. (8.) To study honesty, candour, and faithfulness in all my dealings with men, and such a conversation as may adorn the gospel.—My conscience hath often challenged me, (1.) That I did not always refer all that I did in thinking, speaking, acting, eating, drinking, journeying, sleeping, &c. to God, as the last end of it. (2.) That, in company, I have not profited by, nor laboured to profit others as I might have done. (3.) That the distresses of particular persons, and especially of the church of Christ, have not duly affected me. (4.) That, though I was humbled under a sense of my own short-comings, when I read the lives of David, Paul, and the like, yet I have not earnestly endeavoured to imitate them according to the measure of grace given to me. (5.) That I have not been duly concerned before God for the sins of my youth. (6.) That I did not duly resist and mourn over the sudden stirrings of pride, lust, revenge, love of honour, and the like, in my heart.

(7.) That

(7.) That my love and charity to men was too cold. (8.) That, though I had experienced God's hearing of my prayers, my spirits were apt to sink under every new trouble. (9.) That I have not laid hold of every opportunity, public or private, for bearing testimony to the injured truths and honours of Jesus Christ my Lord. (10.) That, in great trouble, I have been ready to doubt whether there was any new covenant love in them. (11.) That, under prosperity, I have not been as dead to the world, given to prayer, sick of love for Christ, and heavenly-minded, as when I have been under heavy afflictions. (12.) That I have not faithfully performed the vows which I made in trouble. (13.) That my holiness in my practice hath not been answerable to my light and knowledge. (14.) That I thought by far too little of death, judgment, and eternity. (15.) That my grace and gifts did not produce more thankfulness to God the bestower. (16.) That I did not more earnestly labour to win others to Christ.—I have found my soul profited, (1.) By spending the time in prayer when I was on a long journey. (2.) By setting apart days for fasting and thanksgiving. (3.) By essaying to pray for others. (4.) By studying to pray with respect to every thing, however small. (5.) By carefully choosing and cleaving to the Lord's way, let it cost me whatever trouble or persecution it could.

Part of his dying words were, "I shall see him as he is: I shall see him and all his fair company around him. Mine eyes shall see my Redeemer, and not another for me. Let my Lord's name be exalted; and, if he please, let mine be grinded to pieces, that he may be ALL IN

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ALL. If he should slay me ten thousand times, I will trust in him. His words were found by me, and I did eat them, and they were to me the joy and the rejoicing of my heart. It is no easy thing to be a Christian; but I have gotten the victory, and Jesus Christ is holding out both his arms to embrace me. In the beginning of my sufferings for him I had my own fears, lest I should faint, and not be carried honourably through. I laid this before the Lord, and he said to me, Fear not; the out gate shall not be simply matter of prayer, but matter of praise. I said to him that, though he should slay me many millions of times, I would trust in him. This I said with much trembling, fearing that I might not make my words good; but he, by his Spirit, witnessed that his grace should be sufficient for me. Horror hath taken hold of me on account of the public state of the church and nation; but I repent not that I have owned Christ's cause, covenant, and protestation: I hope never to depart from it. Oh to obtain mercy to wrestle with God for the salvation of those who have so often broken their covenant with him, and for these ministers of this presbytery who have personally wronged me! I renounce all that the Lord ever made me to will and to do as defiled and imperfect, as it came from me. I betake myself to Christ for sanctification as well as justification. He is made of God to me, wisdom, righteousness, sanctification, and redemption. I close with it, Let him be so. He is my ALL IN ALL. My honourable Master, Jesus Christ, my lovely Lord, hath not a match in heaven or earth. I have my own guilt like other sinful men, but he hath pardoned, loved, and washed me, and given me joy

joy unspeakable and full of glory. I feel ; I believe ; I joy and rejoice. I feed on hidden manna. Mine eyes shall see my Redeemer. He shall stand, at the last day, upon the earth ; and I shall be caught up in the clouds to meet the Lord in the air, and I shall be ever with my Lord. Christ is mine and I am his. I shall live and adore him. Glory to my Creator and my Redeemer for ever. O what a Master I have served ! and what peace I have this day ! I shall sleep in Christ ; and, when I awake, I shall be satisfied with his likeness. Oh for arms to embrace him ! for a well-tuned harp to praise him ! I disclaim all my labour and faithfulness in the work of the ministry. The port which I would be in at is redemption and forgiveness of sins through his blood. Thou wilt show me the path of life ; in thy presence is fulness of joy. There is nothing now between me and the resurrection but, To-day shalt thou be with me in paradise. The lines are fallen to me in pleasant places. I have gotten a goodly heritage. I bless the Lord that he gave me counsel."

THOUGHTS

THOUGHTS ON MARRIAGE :

OR,

HOLY RESOLUTIONS

UPON ENTERING INTO THE

MATRIMONIAL STATE.

AT the day of one thousand seven hundred, &c. years, in contemplation of an intended marriage betwixt the parties following, viz. A. M. and K. B. it is finally concluded and agreed, first to give ourselves to the Lord, and then to one another, by the will of God. Being therefore convinced of our natural and superadded unworthiness, guilt, and pollution of heart and life ; convinced that, notwithstanding the Lord hath, in a distinguished manner, been kind, and carefully supplied us with every necessary outward enjoyment ; favouring us with a Christian education in the nurture and admonition of the Lord ; and, on occasions innumerable, dealing with us by his word and Spirit ; yet, contrary to light and love ; contrary to mercies and judgments ; contrary to warnings, afflictions, and deliverances ; contrary to manifold convictions and comforts of his blessed Spirit ; we have forgotten, despised, or rebelled against him, and thus deserved his most awful curse to attend us into our intended relation, and to be plunged

plunged into everlasting damnation at the conclusion thereof. But, having heard, and we hope in some measure known the joyful sound of the Saviour and great One sent to deliver us ; the joyful sound of his being a propitiation for our sins, and made of God to us wisdom, righteousness, sanctification, and redemption ; of being given of God as a covenant to the people, a light to the gentiles, and God's salvation to all the ends of the earth, in whom men shall be blessed, and all nations shall call him blessed ; and of God's being in Christ, reconciling the world to himself, as the Lord God merciful and gracious, long-suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin : Having heard him speaking all these words from heaven to our conscience, in his word, " I am the Lord thy God, who brought thee out of the land of Egypt. Hear, O my people ! and I will speak. I will testify against thee. I am God, even thy God. Thou shalt have no other god before me. For I will be to them a God, and they shall be to me a people. I will say it is my people ; and they shall say, The Lord is my God. Wilt thou not, from this time, cry unto me, My Father, thou art the guide of my youth ? Thou shalt call me, my Father, and shalt not turn away from me. I will betroth thee unto me for ever ; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercy : I will even betroth thee unto me in faithfulness, and thou shalt know the Lord." In contemplation and belief whereof, we, who are by nature two godless and graceless children of satan, do consent, each for himself, and
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with respect to one another, that thou, Father, Son, and Holy Ghost, be and do for us as thou hast said; that Jesus, who died for the ungodly, and received gifts for men, even the rebellious, be of God to each of us wisdom, righteousness, sanctification, and redemption; and that God be the superlative choice of our soul, strength of our heart, and portion for ever. Now, Lord, we believe, help thou our belief, while our hearts attempt to cry, My Lord, and my God. My beloved is mine and I am his. Whom have I in heaven but thee, and there is none in all the earth I desire besides thee. Thou art my refuge and portion in the land of the living. The Lord is my refuge, my fortress, and my God, in whom I will trust. He is my God, and I will praise him; my father's God, and I will exalt him. This God will be our God for ever, and our guide even unto death!

And, in contemplation of Jehovah making over himself in Christ, in whatever he is in perfection and relation, whatever he hath in property, and whatever he doth in purpose or work to us, who are utterly unworthy of the least of thy mercies, we, according to thy gracious allowance and command, surrender up ourselves, and all we have, to thee as God, even our God in Christ. Our persons we surrender to thee, as the Bride, the Lamb's wife, loved and washed in his blood, and made all glorious within, to be the friends of God, justified freely by his grace, through the redemption that is in Christ, accepted in the beloved, and reconciled to God through the death of his Son,—to be by grace admitted son and daughter of God Almighty, and the unalienable servants of him who hath loosed our bonds: Ourselves,
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those inward hells of darkness, guilt, and pollution, we surrender to thee, our God, who art grace, love, light, and holiness, that thou mayest instruct, renew, purify, and fill with all thy fulness. Our whole man we give up to be temples of the Holy Ghost and of God by him, to be sanctified instruments of glorifying him here on earth; and, to be vessels of mercy, are prepared unto glory, made meet for the inheritance of the saints in light.

In the serious view of entering into a relation whose constitutive engagement is deeply marked with death, and whose work is a joint race unto death, we surrender up our life to be bound in the bundle of life with thee, Lord, and we commit our departing spirits into thy hand, O redeeming God of truth! that whether we live, we may live unto the Lord, or whether we die, we may die unto the Lord; that, after our intended relation to one another is broken by death, our relation to thee, as the stay of the widow or widower, and as our everlasting light, our God and our glory, may succeed in the full sweetness thereof. What duties thy law spiritual, holy, just, and good, and exceedingly broad, requires of us, we commit to thee, our God, as the performer of all things for us, that thou mayest work in us both to will and to do of thy good pleasure. What sins, what lusts, are to be found with us, we surrender to thee, the sin-forgiving and soul-sanctifying God, that thou mayest cast them all behind thy back, and cast them unto the depths of the sea; mayest subdue our iniquities, and destroy in us the works of the devil. What temptations await us, we commit to the management of the God of peace, that thou mayest bruise satan

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under our feet shortly, and not suffer us to be tempted above what we are able to bear, and mayest, with the temptation, make a way of escape. What afflictions, by the death of one another, or otherwise, are appointed for us, we commit to thee as our God, afflicted in all our afflictions, that thou mayest regulate them as to time, manner, measure, and instruments, and mayest support under, sanctify, and sweeten the same. What pleasure and comfort we may have in our married lot, that thou mayest render it a means of our tasting the goodness that is in thyself, and of lifting our heart to thee as our exceeding joy. What children thou mayest lend unto us we devote as an heritage to thee, our God, and the God of our seed, that, even in their earliest period, thou mayest bless them with all spiritual blessings in Christ Jesus. What substance thou hast, or mayest hereafter give us, we devote to thee, to be preserved and disposed to thy glory and our spiritual advantage.

This solemn profession and deed of accepting thy everlasting covenant, well ordered in all things and sure, as all our salvation and all our desire, we, through thy grace, heartily, cheerfully make and subscribe, as we shall answer at the last judgment, before these witnesses, our own consciences, one another, before the elect angels, but chiefly before the FATHER, SON, and HOLY GHOST, as God, even our God; and hereby consent to, and crave the divine registration of it in the records of infinite mercy and of a Saviour's heart above, and the records of our own conscience below,--If we, or any other man, love not this Lord Jesus, and this God reconciled
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in him, let him be ANATHEMA MARANATHA. And, sensible of our own weakness and treachery, and of the manifold snares that surround us, we commit this solemn vow to thee as our God-keeping covenant and mercy, that thou mayest accept and for ever establish the same.

A. M.

K. B.

TWO LETTERS,
ON
GOSPEL PREACHING,
AND ON
THE EXEMPLARY BEHAVIOUR OF MINISTERS,
Br JOHN BROWN,
Late Minister of the Gospel, Haddington.

ORIGINALLY COMPOSED FOR THE USE OF HIS STUDENTS.

LETTER I.

On Preaching the Gospel.

SIR,

LET me here touch the principal point. A preacher's elocution may be charming, his action perfectly regular, his language elegant, his method exact, and his matter scarce chargeable with error; and yet he may not truly preach the gospel of Christ. The Christian religion is the religion of SINFUL men. If the preacher's discourse be not therefore adapted to render sinful men truly religious, to what purpose doth it serve but mislead and impose on his hearers. I could point out many sermons which might have done pretty well had they been preached and published to men that were in no wise polluted or guilty before God,—men that had no evil heart of unbelief, no hard and stony heart, deceitful above all things and desperately wicked,—men that were
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not, nor had been under the law, which is the strength of sin,—men that had little or no need of Christ as a justifying or quickening head, or of his spirit of grace, supplication, and comfort. But, alas! to us, sinful men, these and their preachers are forgers of lies, and physicians of no value. They falsely represent our case, and prescribe remedies which are altogether improper.

The divine Jesus, who knows human nature infinitely better than any modern preacher can pretend, commanded his apostles to preach the GOSPEL or glad tidings to every creature, every sinful man. In this manner an angel preached, that to sinful men was *born a Saviour, Christ the Lord*. The apostle of the gentiles determined neither to know nor make known any thing among his hearers, save Jesus Christ and him crucified. He declares the faithful saying worthy of all acceptance to be, That Christ Jesus came into the world to save sinners, even the chief.

He repeatedly curseth, to everlasting damnation, the man who should dare to preach another gospel than that of the tidings and offers of a free and full salvation through the imputed righteousness of Christ. The other inspired apostles, filled with the Holy Ghost, preached it on this wise, That God, having raised up his Son Jesus Christ, sent him to bless his betrayers and murderers, in turning them from their iniquities, giving them repentance and forgiveness of sins. Not only an apostle, but the sixfold witness of heaven and earth assures us, that this is the record that God hath given to us sinful men,—eternal life, and this life is in his Son; and that he who believeth not this record hath made God a liar.

These, and many such things in the oracles of God, plainly manifest that, if divine truths be not exhibited in their true connection with Jehovah's free, sovereign, redeeming grace, and with Jesus Christ's person and righteousness as their grand centre, the sermon is but an ignorant or wicked attempt to pervert the gospel of Christ.

Nothing is more common, easy, or agreeable to corrupt nature, than to preach a multitude of the precious truths of God in a broken and disjointed manner, without ever preaching the gospel of Christ. If a preacher descant upon the perfections of God, but do not represent him, as in Christ, well appealed for his righteousness sake, and reconciling the world to himself in giving them his Son as their all-sufficient Saviour, and himself, in him, as their God, merciful and gracious, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, there is no gospel, no glad-tidings without this. I, a sinner, can only consider his splendid harangue, upon uncreated and unbounded excellencies, as a tormenting celebration of that which I cannot enjoy, nay, as a celebration of my most high, most powerful, and inveterate enemy; and so it cannot fail to work wrath in my heart against him. How cruel for a preacher to entertain me, a SINNER, with his descants upon the glories of heaven, if it be not represented as a better country, to which Jesus, the Saviour from sins, is the sole, the new, the living, the free, the open way,—as a possession purchased by his blood, and *given* in his gracious promise to sinful men,—and as a happiness which consists in the everlasting

ing beholding of his glory, and the enjoying of God in him as my all in all. To discourse to me, a rich deser-
 ver of God's wrath, and already under his curse, concern-
 ing the tremendous nature, the justness, and the perpe-
 tual duration of hell fire, without reminding me how
 Jesus Christ, God in my nature, as the Redeemer of
 sinful men, was made sin, made a curse for us, bare our
 griefs and carried our sorrows, that he might redeem
 us from the curse of the law, save us from the wrath to
 come, and obtain eternal redemption for us, is but to
 act the fiend in tormenting me before the time.

He acts but the part of a heathen who acquaints me
 with the multitude, the pollution, the absurdity of my
 vices and indwelling lusts, and with the charms, the
 profits, the pleasures, the honours, the duty of virtue,
 or my obligation to it, and calls me off from the one to
 the other, without setting before me Jesus Christ, as
 sent by God to save men from sin, and to sanctify them
 with his own blood,—Jesus Christ, as having finished
 transgression and made an end of sin, and brought in
 an everlasting righteousness, through which, imputed to
 us, we become dead to, and delivered from the broken
 covenant of works, which is the strength of sin, and
 have our inward enmity against God slain by his bleed-
 ing love and almighty Spirit, that, being married to
 Christ, and created anew in him, and having him dwel-
 ling in our hearts by faith, we, in his strength, may
 bring forth fruit unto God, and walk in newness of life;
 and having the promises securing our everlasting rela-
 tion to, and enjoyment of God, we may cleanse our-
 selves

selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord.

He acts but the part of a blasphemous Quaker who harangues concerning the new birth in its nature, its necessity, and excellency, or concerning the indwelling of the Holy Ghost in mens hearts, or concerning mortification of sin, repentance towards God, or fellowship with him, without representing them as purchased by the righteousness of Christ, and as the absolutely free and promised gift of God to us, and as the necessary fruit of our union to Jesus Christ, as the Lord our righteousness and strength. Without this quickening prophecy of grace how can my dead bones live? Without this hearing of faith how can I receive the Spirit of God? Without an application of God's redeeming love how can I, who am by nature enmity against him, forsake or crucify my lusts, or turn to him as my Master and joy? How can I walk with him unless we be agreed through the blood of his Son, and have him for my way?

Should he harangue to me upon Jesus Christ's sufferings and merits, and my duty to believe on him, without showing me how this Jesus, God in my nature, was divinely made under the law, made sin for us, had our sins charged and punished on him, died for the ungodly, suffered once, the just for the unjust, that he might bring us sinners unto God, and make us the righteousness of God in him; or, without exhibiting the record of God, that, in his crucified and now exalted Son, there is eternal life for the very chief of sinners among men; and that as my all-sufficient and my only Saviour, my gracious husband, my everlasting righteousness, unfailing strength
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and satisfying portion, is in the gospel-promise and oath of God, given to me as a sinner stout-hearted and far from righteousness;—he but acts the part of a Jesuite. He but tells me that Christ merited life for me, if I, who cannot cease from sin, do, by my own sincere intentions or good works, recommend myself to his favour, or that Christ merited that I might merit for myself. The faith which he inculcates is but an airy fancy having no foundation,—a wandering into a wilderness in which there is no way; nay, a presumptuous rolling of God, in attempting to take possession of his Son, without regarding his GIVEN PROMISE and OFFER as my warrant.

As the above manner of preaching is totally empty of the gospel or glad-tidings of salvation, so he but perverts and blasphemes the gospel, that doctrine according to godliness, who warmly descants concerning the imputed righteousness of Christ, and his Father's free gift of him for men as their surety and ransom, and to them as their husband and portion, but neglects to point him forth as a Saviour from the power and pollution of sin, manifested to destroy the works of the devil in my heart and life, and to fill their place with implanted habits and exercises of grace and holiness,—as the Redeemer from all iniquity, who comes to turn away ungodliness from Jacob,—a purchaser of a peculiar people zealous of good works,—or conceals from me how his redeeming love constrains to hate every false way,—how his justifying sentence ascertains and promotes my spiritual life of conformity to God,—how his dwelling
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in my heart by faith infallibly determines to, and powerfully produceth holiness in all manner of conversation.

It is not the gospel of Christ, or glad-tidings of salvation to sinful men as such, though the preacher should all his life discourse of the person, natures, and offices of Christ; or of his birth, life, obedience, suffering, death, resurrection, ascension, sitting at God's right hand, intercession, and coming to judgment; or of his merits and purchase,—unless that preacher truly state the nature of his surety undertaking for us,—the substitution of himself in our law, room, and stead, as Second Adam; unless he truly state his relation to the new covenant of grace as Mediator, surety, and administrator of it, and his relation to sinful men, as their appointed Saviour, offered and given to them in the gracious declarations, promises, and invitations of God; his relation to his people as their spiritual head and husband, as their only righteousness before God, as their judge, as the source of their sanctification, by his blood sprinkled on their conscience, to free them from the law as the strength of sin, and purge their conscience from dead works to serve the living God,—and by himself and his Spirit dwelling in them as a vital principle of holiness, enabling them to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world; unless he truly represent the perfect freedom of God's sovereign grace in the offers of the gospel, and shew that, therein, Christ, as a Saviour, husband, and portion, and an eternal life of holiness and happiness, as completely purchased by, and lodged in him, are freely without any regard to their good resolutions, sincerity, repentance, or good works,

works, as the cause presented, offered, and urged upon men as *sinners*, even the chief; unless he truly represent the state of sinners' justification before God only through the imputing righteousness of Christ offered in the gospel, and received by faith, uniting their persons to him as their surety and husband, who hath completely paid their debt to the law, as a broken covenant of works; and shew that no works of theirs, no, not these which some call evangelical, have any influence as any part or ingredient of the condition and ground of it: or, if he do not represent FAITH, in its true nature, as a persuasion of the infallible truth of God's record, that there is eternal life in his Son for us lost sinners,—as a receiving and resting upon Christ alone for salvation, as he is freely offered to us in the gospel; if he do not urge our receiving of Christ as the mean of renewing our heart, and our living on him by the daily exercise of faith, according to our new covenant state, as the mean of producing good works, and serving God in holiness and righteousness before him all the days of our life; if he state not union and communion with Christ, and gracious communications from his fulness as the foundation of all our holy obedience, and inculcate holiness in heart and practice as a privilege as well as duty, and as a duty only to be performed by our living on Christ as the Lord our righteousness, our quickening head and vital principle, dwelling in our heart by faith. In fine, the least neglect to hold forth Christ as God's free gift, and our all and in all, in any privilege or duty; or the least recommendation of sincerity, repentance, good purposes, or works, as the ground of our warrant and welcome to receive Jesus Christ

Christ as a Saviour ; or as a cause or condition of our title to salvation ; or a ground of our full possession of it,—tends to prevent the glorious gospel. I am,

Yours, &c.

LETTER II.

On the Exemplary Behaviour of Ministers.

FROM the preceding hints it is plainly manifest, that the doctrines and promises of the gospel can be preached in a legal manner, and the precepts of the law in a truly evangelical manner. It is no less evident, that an evangelical preacher ought to have a deep insight into the mystery of Christ, that he may clearly perceive how his person God-man is connected with, and influenceth all his offices, states, and works, and how it is connected with all the parts of the covenant of grace, and all the privileges and duties of believers ; how he, in his person, offices, and fulness, pervades, furnisheth, and confirms all the promises, and suits all the conditions and necessities of sinful men. He ought clearly to understand the difference and connection between the covenants of works and grace, and between the law and the gospel ; the difference and harmony between the law as a covenant, and the law as a rule of life ; between the gospel strictly taken, and the dispensation of it ; and between the making and administration of the covenant of grace. He ought to have a distinct knowledge of the order, harmony, and difference of Christ's offices,

offices, general and particular; of the difference, harmony, and connection of our justification and sanctification; not only a real, but even a deep experience of these truths is necessary to make one clearly apprehend them. None can rightly understand the power of mens indwelling corruption, unless he have savingly felt his own: None can truly understand how the law is the strength of sin, till it be closely applied to his own conscience: None can thoroughly understand why the gospel-offer of Christ as a Saviour must be absolutely free and directed to sinners as such, until he hath had to struggle with sharp and extensive convictions: None can rightly apprehend how the assured belief of a full and free salvation through Christ constrains to universal obedience to God's commandments, unless himself have had God's redeeming love shed abroad in his heart. Nor can any perceive how much mens doubting and staggering at the promises of eternal life, or how much their legal disposition to recommend themselves to God's favour by their good works tends to hinder their cheerful progress in grace and true virtue, unless he himself hath distinctly experienced the hurt of it.

To obtain such knowledge and experience requires so much care and diligence, and is so contrary to the proud and corrupt inclination of the most of preachers, that they rather content themselves with a few pitiful scraps of heathen morality, or a few disjointed and wrong-placed fragments of divine truth. Nor, when one has acquired this knowledge, is his care and labour at an end. As the wrong placing of one small wheel, or even a pin in a watch or clock, may stop or render irregular the

whole motion, so the misplacing of a single hint may pervert a whole sermon, and render it unevangelical. Though the gospel preacher make the *free grace of God*, the imputed righteousness of Christ, and the free and full salvation of men from sin and misery through him, the principal scope and centre of all his discourses, as he hath known and felt that it is not by the works of the law, but by the *hearing of faith* that the Spirit of God is received into mens hearts ; yet he doth not entertain his hearers merely with these, but attempts to declare the whole counsel of God in its proper connection. On the one hand, he exhibits and urgeth home the moral law as a covenant binding on unregenerate sinners, that they may be driven from under it to Jesus Christ, as the end of the law for righteousness, and as the all-sufficient and only refuge and Saviour. On the other, he explains and inculcates the law as a rule of perfect holiness binding on believers, and directing them to walk in Christ, and walk worthy of him unto all well-pleasing.

In preaching the law as a broken covenant, the aim of the evangelical preacher is not to persuade sinners to attempt the observance of its precepts in any degree, but to convince them of their guilt, misery, and inability to save themselves,—and to drive them from it, as distinguished and inwardly irreformable transgressors, to Jesus Christ, as the end of the law for righteousness to every one that believeth, that the righteousness of it may be fulfilled in them ; and to persuade believers to beware of inclining or attempting any return to their Egyptian bondage, or of looking back to the flaming Sodom from which the Lord hath mercifully delivered them, but, safe
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under Jesus' shadow, his purple covering of perfect righteousness, imputed and applied to them, to admire what he undertook and fulfilled for sinful men, and for them in particular ; and, all influenced by this, to labour to their utmost in yielding a grateful obedience to his easy yoke, the law as a rule of life. Regulating every sentence of discourse by this deep fixed aim, the preacher ought to exhibit the original making, contents, and breach of the law as a covenant of works ; and how, in consequence of that breach, it fixeth on every man for himself. The holiness, equity, goodness, spirituality, and exceeding breadth of its precepts ought to be earnestly and clearly displayed, that, by the knowledge of their sins, as transgressors of it in their nature, number, and aggravations, every mouth may be stopped, and all the world be convicted as guilty before God, and filled with shame and confusion of face. The terrible nature, the justness, certainty, and eternity of the punishment annexed by the penalty of this law to the very smallest transgression, must be plainly and feelingly represented, that mens hearts may be pricked, and see nothing to be expected from this broken law but fiery indignation to devour them, as adversaries of an infinitely good, holy, and omnipotent God. Under the deepest impression of his own sinfulness, he must explain to his hearers the astonishing corruption of their natures ; how they are naturally dead in trespasses and sins, and under the reigning power of indwelling lusts ; how, while they are in the flesh, in their corrupt state, they cannot please God, but their carnal mind is enmity against him, and is not subject to his law, neither indeed can be,—their heart

deceitful above all things and desperately wicked, from which proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, and which not only disqualifies them for every thing spiritually good, but renders them incapable to cease from sin, speaking and doing evil things to the utmost of their power. Affected with the terror of the Lord, he must clearly represent how the law as a broken covenant is the strength of sin, not merely as sinners' outrageous hearts are, by the view and impression of its strict precepts and fearful curses, irritated and provoked more exceedingly to hate God the law-giver, and to work wickedness with redoubled rage, despair, and greediness; but chiefly as the curse or condemnatory sentence of it, by an almighty influence, lays its sinful subjects under the reigning power and force of sin, as a principal ingredient in that spiritual and eternal death threatened against every transgressor; how this curse lying on men renders it infinitely impossible for them to shift the dominion of sin while they continue under the law, not under grace,—impossible for them to live to God, or bring forth fruit of holiness or virtue, till they be dead to the law by the body of Christ; and how absurd it is, in the highest degree, to attempt any reformation of heart or life, before God, in a state and way of subjection to that law, which is the strength of sin; nay, how even God's almighty grace cannot change our nature, or bless us with any spiritual blessing, but in first translating us from under that law, through the application of Christ's surety and law-magnifying righteousness to our person and conscience.

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The evangelical preacher must not only demonstrate the absolute impossibility of mens obtaining righteousness by, or as it were by the works of the law, but how heinous a sin it is for such as hear the gospel to seek it in whole or in part in that manner ; how it is a stumbling at Jesus Christ the chief corner stone, an attempting to frustrate the grace of God, to put Christ from his sole high-priesthood, and to render his death in vain,—a going about to establish their own righteousness, which is all as filthy rags, is sin, in opposition to his infinitely valuable obedience and suffering, by which he magnified the law and made it honourable. Moreover, lest sinners should think themselves delivered from the broken law and married to Christ when they are not, the preacher must, with the candle, the law, the word of the Lord, charged closely home on their conscience, hunt them through, and out of all their possible lying refuges of profession, practices, or experiences, in which they reckon themselves safe, while really without spiritual union with Christ's person, and an actual interest in his righteousness. The flaming sword must be turned every way, to pierce, vex, and rouse the sinner, and oblige him to flee to the *tree of life*. Nor is all this ought but an introduction to the preaching of the gospel. By this, when closely applied by the Spirit of God as a spirit of bondage, sinners are alarmed, but not saved ; in the glass of the law they see their sinfulness, but not in the least delivered from it, nor hate it as odious and dishonourable to God. They have a repentance, but it worketh death. They are grieved for their sins as ruining to themselves, but not as offensive to God. They are grieved, not be-

cause they have trampled on God's law, holy, just, and good, that glorious image of his nature, and exertion of his infinite authority, but that God is so holy and just that he will not, he cannot suffer their sins to pass unpunished.

The preacher, therefore, must not dwell always, or even very long at a time, upon such cutting and alarming subjects, lest his hearers should thereby be stupified, hardened, and rendered desperate. As the skilful physician never cuts any deeper or any longer than is necessary to the cure, and even administers a cordial, if needful, in the time of it, so ought the preacher. The gospel, strictly taken, must therefore be next held forth in its suitableness, amiableness, and love, in order to encourage, captivate, melt, and draw the sinner's heart.

The covenant of grace, in its source, its making, its condition, its promise, its administration, and the manner of attaining an actual interest in it, must be clearly and distinctly unfolded. The preacher must, by the direction and authority of God's word, explain how in God there was, and is help for self-destroying men; how he thought upon us in our low estate,—caused his own only begotten Son to approach and draw near to him as our surety,—so loved the world that he sent him unto the world, that whosoever believeth in him might not perish but have everlasting life,—sent him to be a propitiation for our sins,—spared him not, that with him he might freely give us all things,—when the law could not justify and save us, being weak through the flesh, he sent him forth, that, by his offering of himself, sin might be condemned, and the righteousness of the law fulfilled in us;
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how, when sacrifices and offerings were found altogether unavailing to take away sin, Jesus Christ, the equal and only begotten Son of God, cheerfully, and with his whole heart, engaged to be our surety, was made man, made under the law, made sin for us, had our sins charged to his account, and punished on him; how he suffered once for sin, the just for the unjust, that he might bring us to God,—bare our sins and iniquities, and bare our griefs and sorrows, the punishment of them, that by his stripes we might be healed; how, having by the holiness of his manhood, the obedience of his life, and satisfactory sufferings, finished transgression, made full atonement for sin, completely obeyed and magnified the broken law, fulfilled the condition of the new covenant, ratified all its promises in his blood, and brought in an everlasting righteousness suited to every sinful man, in respect of its value and form,—he was raised from the dead for our justification, and received from his Father all glory and power in heaven and on earth, all fulness of gifts and graces for men, even the rebellious,—power over all flesh, that he might give eternal life to as many as he will, and that our faith and hope might be in God,—and is by his Father exalted to be a Prince and a Saviour, to give repentance and remission of sins,—sent to seek and to save that which was lost, and to bless us in turning us from our iniquities, and turning away our ungodliness,—and so comes, not to call the righteous but sinners to repentance; and, in the most engaging and earnest manner, freely presents, offers, and gives himself to us as an all-sufficient Saviour, made of God to us who are sinners, ignorant, guilty, unholy, enslaved—wisdom, righteousness,

righteousness, and sanctification and redemption,—to be by faith received by us in his person and fulness, as the infinitely precious, useful, and free gift of God, bestowed without money and without price, that by spiritual union and fellowship with him we may be justified, adopted, sanctified, and become possessed of eternal life.

On these topics how delightfully ought the preacher to display the exceeding riches of the grace of God, and how the whole of our redemption tends to the praise of the glory of it,—how fit the blessed Jesus is to rescue us from the broken law, from sin, death and hell,—how altogether lovely, precious, rich, liberal, and gracious he is,—and what exceeding great and precious promises are given to us, as the New Testament in his blood. More particularly, (1.) He ought plainly to set forth God's redoubled gift of his own Son, as a ransom to obey and suffer for us ungodly sinners, and as a husband, effectual Saviour and portion, to espouse, deliver, and satisfy us sinful and miserable men, and sons of men, as the foundation of every call and invitation to accept of him. Without this, his calls and invitations to receive Christ and his salvation are but an instructing of men to rob God of his Son and salvation, and to take the mercies of the new covenant as stolen waters which are sweet. (2.) He ought clearly to state and explain the nature of faith as an assurance, a real persuasion of the truth and veracity of God's giving promises as directed to a man's self, and as a receiving and resting upon Christ only for salvation, as he is freely offered to him in the gospel, and as the finishing mean of our union with Christ, and of our actual interest in all that he hath

hath, and the instrument of our receiving out of his fullness, that his hearers may not, like too many, be dunned with calls and charges to come to and believe on Christ, and yet never be distinctly taught what this coming or believing means. (3.) He must take great care to describe the persons for whom Christ was given as a ransoming sacrifice, and to whom he is given as an effectual Saviour, precisely as the Holy Ghost doth in the scriptures. Though, indeed, Christ laid down his life only in the room of his elect, yet, as the secret things of divine purposes belong only to the Lord, the gospel preacher, when offering relief to sinners, ought to represent the persons for whom Christ offered himself as a propitiation for sin, under the character of *men, many, unjust, ungodly, without strength, enemies to God, sinners, condemned in law, lost in themselves, &c.* In a similar conformity to scripture, he is to invite men to Christ, not as elect or as sensible sinners duly convinced or good hearted, but as *men, sons of Adam, simple, foolish, scorers, stout-hearted, far from righteousness, wicked, disobedient and gairfaying, heavy laden with guilt and trouble, thirsting for happiness in any thing however vain or vile, self-conceited, wearers of God with their iniquities, who have spoken and done evil things as they could, nay, as many as they find out of hell.* It is not improper if they show them how every absolute promise in scripture supporteth the persons to whom God directs it, to be in a sinful and wretched condition. To whom doth God bring near his righteousness and offer his pardon but to the unrighteous and guilty? To whom doth he offer his spirit and a new heart of flesh but to such as are
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sensual in the flesh, carnally minded, and ~~stony~~ and stout-hearted? To whom doth he offer himself for their God but to such as are by nature without God and without hope in the world? To whom doth he offer his great and everlasting salvation but to them that are lost, and by law condemned, for their sins, to everlasting destruction? To offer Christ and his fulness, or to invite men to receive him, providing they be sincere ~~sensible~~ sinners, duly convinced and humbled, and who hunger and thirst after righteousness, contradicts all the gracious offers of God in scripture, and embarrasseth the consciences of men, as these, who are the most sensible and sincere, are the most apprehensive of their own stupidity and dissimulation. Nothing spiritually good can proceed from a heart under that law which is the strength of sin, or from a heart deceitful above all things and desperately wicked,—a carnal mind, enmity against God. If any such good thing could be found in a Christless person, it would necessarily exclude him from all right to salvation through Christ, who was sent to seek and save *that which was lost*, and is come, not to call the righteous, but sinners to repentance. The *labourers* and *heavy laden*, whom he invites to his rest, are such as have fatigued themselves in sinful, carnal, and self-righteous conduct, and are laden with the guilt and power of their sin, and the weight of their troubles, as well as those burdened with a sense of their guilt and misery. The *thirsty*, invited by him, are such as spend money for that which is not bread, and their labour for that which satisfieth not. (4.) In dealing with sinners, he must take no roundabout way of recommending preparation for receiving

receiving Christ, but urge them to come directly to him, guilty, polluted, and wicked as they are, that their sinful state and nature may be not rectified or amended, but wholly changed by union with him. This labouring to make them sensible of their sinfulness, and of the guilt, wretchedness, and danger of their natural condition, and of the fearful folly and criminality of their continuing to refuse Christ offered to them; and to make them sensible of Christ's infinite excellency, love, loveliness, fulness, suitableness, readiness, and earnestness to help and save them, is not an employing of them to prepare themselves, but is an using of these instituted means by which God introduceth his Son, and all his salvation, into their heart. It is but a clearing of the way for their reception of him. It demonstrates their need, and drives them to Christ as they are. It demonstrates that they bear the characters of these invited to Christ; and that he, and his fulness of salvation, exactly correspond with all their infinite necessities. He must not call them to reading or hearing of God's word, or to prayer, meditation, or any other instituted ordinance, as means of preparing themselves for Christ; but as Christ's appointed means of meeting with, and laying hold on their soul, and bestowing on them his righteousness and grace. Nor ought any man to read, hear, think, or pray, even for faith itself, but in a way of attempting to receive Christ as offered in the gospel, for whatsoever is not of faith is sin. (5.) He must perseveringly demonstrate, from the oracles of God, that no good disposition, no change of nature, no reception of spiritual blessings is to be desired, sought after, or expected

pected by men, but in the way of first receiving Christ himself, that, by a spiritual union with his person, and actual interest in his righteousness, they may be justly freed from the curse of the law, which is the strength of sin, and may be justified, adopted, and created in him unto good works.

If his hearers have been driven by the law as a covenant, and allured by the gospel strictly taken, to receive and unite with Christ as their Saviour, husband, and head, the evangelical preacher must carefully instruct, and earnestly excite them to walk in him, and worthy of him. (1.) He must carefully show them how Christ is their supporting and securing way, and only medium of their access to, and fellowship with God, and how God's holy law of the ten commandments, as a rule in his hand, in all the extent of its precepts, but without any penalty of judicial wrath here or hereafter, or any promise of happiness as the proper reward of *their* works, is their directing way, and the unerring and authoritative standard of their whole conversations. (2.) He must earnestly urge them, as persons who have had their state and nature changed by union to Christ, to consider, abhor, and flee from sin of every kind and degree, as their fearful misery, and as their only crime, and in them a peculiarly heinous and hurtful crime; and to follow after righteousness and holiness in all manner of disposition and conversation, receiving it out of Christ's fulness as their great privilege purchased with his blood, given in his promise, produced by the application of his blood, and the operation of his indwelling spirit, and progressively practising it as their honourable and all-comprehensive *duty* commanded

commanded by his law, constrained to by his love, directed in by his pattern, performed by his assisting grace, and accepted for his sake,—and as their useful *business*, by which they, at once, honour God, profit their neighbour, and gain to themselves a present and everlasting, but absolutely gracious reward. He must, in this view, teach and stir them up to detest, shun, and mourn over sin, as that abominable thing which is infinitely dishonourable to, and hated by their God and Saviour, and defiling to their soul, on which his image hath been mercifully renewed; and to study the perfecting of holiness in heart and life, as the will of their God, and the glorious end of all his gracious purposes, precious promises, inestimable benefits, holy laws and ordinances, and diversified providences, particularly those relative to the work of redemption. (3.) He must, with clear evidence, insist, that no attainments possible in mens natural state, whether inward or outward, can have the true form of holiness in them, or be an obedience to the authority of God, since they proceed from a heart deceitful above all things and desperately wicked, a carnal mind, enmity against God, which cannot be subject to his law, but must be unclean, their mind and conscience being defiled; and that every thing done by a saint, according to the remaining temper and principles of his natural state, is an abomination to the Lord. (4.) He must insist that, as union to Christ, as made of God to us wisdom, righteousness, and sanctification, is the foundation of the renovation of our state and nature, the continuance of this union, and the fellowship with Christ dependent on it, are the immediate source of all

our holiness in habit and practice; hence it is called a walking in Christ, as rooted and built up in him,—a having *Christ living in us*,—a good conversation in Christ,—a being strong in the Lord, and in the power of his might,—a being strengthened in him, and walking up and down in his name,—a going on in his strength, making mention of his righteousness, and doing all in his name,—a knowing Christ and the power of his resurrection,—a freedom from the law of sin and death by the Spirit of life in Christ Jesus,—a being led by the Spirit, and walking after the Spirit, and through the Spirit mortifying the deeds of the body; or, in short, that Christ, dwelling in our hearts by faith, as the Lord our righteousness and strength, and his spirit, as our sanctifier and comforter, bestows, supports, actuates, determines, and strengthens our new nature for every good word and work. (5.) He must clearly teach how, as the curse of the law is the peculiar strength of sin in our natural state, so justification, through Jesus Christ's righteousness imputed to our person, and applied to our conscience, is the distinguished strength, source, and support of all our holiness of heart or life in our gracious state. It is not sufficient to represent the sanctifying inferences of the Holy Ghost, and the gracious and holy tempers and good works produced by them, as purchased by the righteousness of Christ,—but the removal of the curse of the law, which is the strength of sin,—the engagement of all the divine persons and perfections, by the sentence of justification, to promote sanctification as the begun eternal life to which we are adjudged in that sentence,—the immediate influence of Christ's

Christ's blood in purifying our consciences from dead works, to serve the living God,—the constraining force of his dying love, when savingly discovered, believed, and felt, on our will and affections, to love him who first loved us—must be carefully pointed forth, explained, and inculcated. (6.) Our begun and continued receiving of Christ's person, righteousness, and fulness by faith, ought to be distinctly and earnestly represented as the constant and only immediate mean of all gospel holiness, repentance, love, and new obedience. Hence it is said to proceed from a pure conscience and faith unfeigned, and is called a walking by faith,—a living by faith of the Son of God,—faith working by love,—obedience of faith; and, according to the pitch of our assured persuasion of God's giving promises, and of our believing vigour in cleaving to, and receiving from the given Saviour, will the degrees of every other grace and duty be. (7.) No mark of grace ought to be given but such as can be traced up to a believing of the record which God hath given of his Son, as the repository and dispenser of eternal life for us sinful men, and to our spiritual union and fellowship with him by faith; for whatsoever is not of faith is sin. (8.) In urging believers to the study of holiness in heart and life, great care ought to be taken that no motives be used which are inconsistent with their state of marriage-union with Christ, and their perfect and irrevocable justification through his blood, and infallible conservation in him. How absurd and wicked to thunder forth any liability to damnation against those who have passed from death to life, and cannot come into condemnation,—against

those whose life is hid with Christ in God, and because Christ lives they must live also,—against those with whom God hath sworn that he will never be wroth, nor suffer the covenant of peace to be removed ! How absurd and wicked to talk to the divinely established and immutably secured heirs of God, and joint heirs with Christ, as if they had their title to eternal life; or their claim to the actual possession of it, to earn by their own good works ! But the preacher must draw his motives from the offices, relations, works, and fulness of Christ,—from the redeeming love and endearing example of Christ and his Father,—from the authority of God, as their God and Father,—and from the indwelling influence of his Spirit in their hearts, from their own dangers or disadvantages, as stated by the covenant of grace.

(9.) The evangelical preacher must clearly represent, that whatever reward, here or hereafter, is annexed by promise to believers, holiness of heart or life is freely bestowed upon them, not properly for their work, but because their person is united to Christ, as the Lord their righteousness, in whom their holiness and comfort connectedly come to them as equally free mercies and privileges. He must no less clearly represent, that whatever affliction believers meet with, it is a destructive punishment to their sin, but a kind chastisement, a precious blessing to their person and nature, purchased by the righteousness of Christ their surety, and bestowed by God in him as their wise and loving Father. Wishing you a large share of the wisdom from above, in order to understand these gospel mysteries, I am

Yours, &c.

THE

THE following Tract was printed in the Author's lifetime, but very little known; it is inserted in this Collection at the request of a number of Subscribers.

FREE THOUGHTS

UPON THE LATE

REGULATION OF THE POST;

By which there is an Arrival to, and Departure of the MAIL from Edinburgh on the Christian Sabbath: being the substance of a LETTER from a Gentleman in the Country to his friend in Edinburgh.

EXOD. XX. 8, 9, 10.—*Remember the Sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work. But the seventh day is the Sabbath of the Lord thy God: In it thou shalt not DO ANY WORK, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.*

MY DEAR FRIEND,

YOU hint to me the advantage to trade produced by the present regulation of the post. Permit me, in my turn, in the most serious and scriptural form, to represent to you my views of it. Allow me, with compassion, to attempt saving you with fear, pulling you out of the fire; to cry aloud as one not ashamed of Christ's ways and words in this sinful and adulterous generation, that he may not be ashamed of me when he comes in his glory to judge the world, Jude 22, 23. Mark viii. 38. Luke ix. 26. Passing the inhuman cruelty to the horses employed,

ployed, contrary to Prov. xii. 10. "A righteous man regardeth the life of his beast;" and the exposure of the lives of either drivers, guard, or persons which they meet by the way, I shall consider it only in its connection with the Lord's day, or Christian Sabbath. Taking what happens in Edinburgh as a sample of what happens in other places where there is an arrival and departure of the post upon that day, what a bustle of worldly labour takes place at the post-office, in delivering, receiving, or sorting the letters! What a similar bustle follows among bankers, merchants, lawyers, and others, in receiving, paying for, reading, considering, and answering them! All calculated to hinder them from the divinely instituted worship of God, or at least to unfit their minds for the right performance of it! In the view of these things I cannot but look on it as—contrary to the laws of both church and state;—contrary to the law of God;—contrary to the most conclusive and constraining reasons assigned by God;—contrary to your own most solemn vows;—and calculated not only to promote the hurt and ruin of the nation, but also to promote the eternal damnation of multitudes.

1. It is plainly contrary to the laws of both church and state in this country. Many acts after the reformation, between 1638 and 1650, and since the Revolution, have been made by the general assemblies of our church for preventing the profanation, and promoting the strict sanctification of the Sabbath. Many have been made by our parliaments for the same purpose; as act 35th, parl. 5. of James III. act 83d, parl. 6. of James IV. which enacts, that no fairs be held on holydays. Act 70th, parl.

parl. 6. James VI. which enacts, that no markets or fairs be on Sabbath, and no handy-labour used on it, under pain of ten shillings; nor any games, play, passing to taverns or alehouses, selling of meat or drink, or wilful absence from the kirk, in the time of sermons or prayers, under pain of twenty shillings; and that offenders, unable or unwilling to pay, be put in the jogs or stocks. Act 159th, parl. 13. James VI. which enacts, that persons who sell, or offer to sale, any goods on the Sabbath, and shall be three times convicted thereof, shall have all their goods confiscated, and their persons lie at the king's mercy. Act 18th, parl. 1. sess. 1. and act 22d, parl. 2. sess. 3. of Charles II. which prohibits all fishing of salmon, going of salt-pans, mills or kilns, hiring of shearers, carrying of loads, keeping of markets, or dealing in merchandise on that day, and all other profanation of the Sabbath, under pain of twenty pounds for some, and ten for others of these crimes; and enacts, that persons who cannot pay, suffer in their bodies. These, and the like acts, I find ratified by several acts of parliament under king William. Can you pretend that the bustle about worldly business, occasioned by the new regulation of the post in Edinburgh, is more innocent, or less calculated to hinder the sanctification of the Sabbath, than what is expressly prohibited by these acts? or, that it becomes a Christian to indulge himself in habitual rebellion against such salutary institutions of church or state? And hath not God expressly declared that such as resist the higher powers in their lawful appointments, resist his ordinance, and shall receive to themselves damnation? Rom. xiii. 1, 2.

2. It is contrary to the law of the great God, who hath the disposal not only of our worldly, but also of our spiritual and eternal estate, in his hand. None of his commandments, by which he, our now all-seeing Observer, shall judge us at the last day, before an assembled world of angels and men, according to the deeds done in our body, 2 Cor. v. 10. Eccl. xii. 14.; none of his ten commandments, which prescribe holiness and virtue in their whole extent, is delivered in so express, so solemn, and copious phrase, as this which respects the Sabbath. *Remember, saith God, the Sabbath-day*, hinting, that however much men be tempted or inclined to it, it is at their infinite peril if they forget or neglect the proper observation of it. He solemnly chargeth us not to keep it idly, or in worldly employments or recreations, but to *remember it, to keep it holy*, that is, as devoted to the worship of God, and the spiritual and eternal concerns of our precious and immortal souls. He peremptorily chargeth us to do *no work*, no carnal or worldly work, neither ourselves, nor our *son*, nor *daughter*, nor *man-servant*, nor *maid-servant*, nor *cattle*, nor the *stranger that is within our gates*. By this particular enumeration he manifests, that parents, masters, and magistrates are bound by his awful and infinite authority, and as they shall answer to him in the last judgment, not only to keep holy the Sabbath themselves, but to cause all under their charge and power to sanctify it, Exod. xx. 8, 10. In many other parts of his word, he further explains this commandment. In Exod. xvi. 22,—30. he prohibits the Israelites to look for any manna on the Sabbath, and sent none. In Exod. xxxi. 13,—16. he adds, “ My Sabbaths ye shall keep, that
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ye may know that I the Lord do sanctify you : Ye shall keep the Sabbath, it is holy unto God. Six days may work be done ; but on the seventh is the Sabbath of rest, holy or holiness to the Lord. Whosoever doth any work on the Sabbath-day, he shall surely be put to death." Lev. xix. 3. " Ye shall keep my Sabbaths, I am the Lord your God." Lev. xxiii. 3. " Six days shall work be done, but the seventh day is a Sabbath of rest, an holy convocation ; ye shall do no work thereon : It is a Sabbath of rest in all your dwellings." Deut. v. 12. " Keep the Sabbath-day to sanctify it, as the Lord thy God commanded thee." In Isa. lviii. 13. he requires us " to turn away our foot from the Sabbath, from doing our pleasure on his holy day ; and to call the Sabbath a delight, the holy of the Lord honourable, and to honour him, not doing our own ways, nor finding our own pleasures, nor speaking our own words." He commanded a man to be stoned to death for gathering sticks on the Sabbath-day, Numb. xv. 33,—36. His Spirit directed, and his oracles approve Nehemiah's magistratical restraint of bearing of burdens and selling of fish and other victuals and goods on the Sabbath, Neh. xiii. 15,—22. Now, Sir, can you so much as pretend that the bearing, delivering, receiving, reading, considering, and answering a multitude of letters about trifles or worldly business on the Sabbath, is a *remembering* of it to *keep it holy*, as a day holy to the Lord our God, the whole time of which is to be spent in the public and private exercises of his worship, except so much as must be taken up in works of necessity, which could not be transacted the day before, or delayed till the day after ; or in works of
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mercy to the bodies or souls of men? Can you pretend that in all this men do *no manner of work*, bear no burden, make no traffic, in paying postage, or the like; but call the Sabbath a *delight*, not *finding their own pleasures*, nor *doing their own ways*, nor *speaking their own words*? No, your conscience, unless strangely biased, must grant that it is a plain rebellion against the Lord our God, who made, who preserves us, who gave his Son to redeem us, who is now our all-seeing witness, and will quickly be our impartial Judge. Think seriously, who hath ever hardened himself in rebellion against God's laws and prospered? Job ix. 4.

3. It tramples on all the infinitely powerful motives or reasons with which God himself hath enforced his command, in order to promote the exact observation of it. He hath allowed us six days every week for our own employments: "Six days shalt thou labour and do all thy work." Doth not God know what time is sufficient for mens worldly business, as well as any of our British governors or subjects? Hath he allowed us, for our worldly employments, six times as much time as he hath reserved for himself; and will we, notwithstanding, rob him, in order to have more? Are not six days, spent in due labour, sufficient to make our bodies need a day of rest and refreshment? Are not six days, spent in thoughts and cares about the things of this transitory world, sufficient to make our immortal soul need and long for one to be spent in fellowship with God, and in securing our everlasting enjoyment of him?

God challengeth a *special propriety* in the Sabbath-day. "It is," saith he, "the Sabbath of the Lord thy God."

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Is it too much for Jehovah, our Maker, Preserver, and Redeemer, who graciously grants us all our time, all our opportunities, strength for, and success in our worldly labours, to claim a seventh part of it for his special worship and service, that thereby he may prepare us for the most happy and everlasting enjoyment of himself? If his claim be just, why rob him of his property, or any part of it? How inconsistent to hold infamous, and hang thieves and robbers of men, and to indulge, nay, to encourage a weekly robbing of God himself, by multitudes of the nation! Mal. iii. 8, 9.

Is the Sabbath the *property* of the Lord *our God*? then, in our indulged robbing him of it, we not only renounce him as our commanding Lord, but as the everlasting God and portion of our souls. Will all the worldly gain procured by arrival of mails on Sabbath counterbalance the loss? "What is a man profited, if he shall gain the whole world, and lose his own soul?" Matt. xvi. 26.

The religious observation of the Sabbath stands further enforced by the *example* of God himself. "In six days the Lord made heaven and earth, and all that in them is, and rested on the seventh," Exod. xx. 11. and xxxi. 17. Why did the almighty Creator, who fainteth not, neither is weary, rest in this manner, but to enforce the observation of his Sabbath by his own pattern? While the patterns of the great, in dress or conduct, are so eagerly followed in Britain, must only that of the infinitely high, holy, and only wise God, recommended by himself, be contemned? Besides,

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God hath *bleſſed* the Sabbath-day, and *hallowed* it. He hath ſet it apart, not only for his own worſhip, but for beſtowing ſpiritual bleſſings upon men, and even promoting their temporal happineſs in the right obſervation of it. Is the bleſſing of the Lord, which maketh rich, and addeth no ſorrow with it; are all his ſpiritual and eternal bleſſings, in Chriſt Jeſus, fit to be forfeited in order to receive our letters, reſpectiug trade, or perhaps trifles, a day, or even a few hours ſooner? What, while you regale your ſoul on the Sabbath with ſuch letters, or with proſpects of wealth, God ſay unto you, "Thou fool, this night ſhall thy ſoul be required of thee, and then whoſe ſhall theſe things be?" Luke xii. 20. Nay, what will it avail you to live and heap up wealth as the duſt, if not the bleſſing, but the curſe of God attend it? What vanity and vexation of ſpirit; what cares; what loſſes and diſappointments, without grace, or even patience to bear them, will enſue? Or, which is inexpressibly worſe, your trade, your riches, will become your ſnare and trap; will decoy you from all proper thoughts and care about your eternal ſalvation; will lead you into further degrees or new forms of wickedneſs, and thus ripen you for deeper damnation in hell. "If any man love the world, the love of God is not in him," 1 John ii. 15. "Whoſoever will be a friend of the world, is the enemy of God," James iv. 4. "*The minders of earthly things are enemies of the croſs of Chriſt, and their end is deſtruction,*" Phil. iii. 18, 19. "The love of money is the root of all evil, which, while men covet after, they err from the faith, and pierce themſelves through with many ſorrows," 1 Tim.

vi. 10. "Your riches are corrupted, your garments moth-eaten, your gold and silver cankered, and the rust of them shall be a witness against you, and eat your flesh as fire," James v. 2, 3.

In fine, the observation of the Christian Sabbath is the honourable commemoration of the resurrection of our divine Redeemer, who was delivered for our offences, and raised again on it for our justification. It is the season which he hath appointed for the recording of his name, and his coming to bless men, see them again, and make their heart to rejoice, Matth. xxviii. Mark xvi. Luke xxvi. John xx. Must we Britons forbear worldly labour, and at no small expence celebrate the birth-day of our earthly sovereign; and shall we dislike, shall we grudge duly to commemorate the day on which our King of kings, the great God our Saviour, was born again from the dead to everlasting glory and honour, when the whole observation is calculated to promote our real, our inconceivable and everlasting advantage? Are you, Sir, and your fellow-neglecters of this duty, in order to push your worldly concerns, never affected with these dreadful words, "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha," 1 Cor. xvi. 22. "Behold, he cometh with clouds, and every eye shall see him, and all the kindreds of the earth shall wail because of him," Rev. i. 7.

4. By such conduct you and your fellows plainly, publicly, and perjuriouly violate your solemn vows to God. In your baptism you solemnly renounced the devil, and his temptations and works; the world in its patterns, riches, honours, and pleasures; and the flesh, or in-

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dwelling corruption of your nature, with all its affections and lusts :—And avouched Jehovah as your Father, Jesus Christ as your Saviour, and the Holy Ghost as your Sanctifier ; and engaged perpetually to be wholly and only the Lord's. Perhaps you and they have often renewed this vow at the Lord's table. Ever since your baptism, these divine persons have been heaping their undeserved favours upon you, in giving you life, health, food, raiment ; nay, which are inexpressibly more valuable, a Christian education, gospel offers of salvation, if not also, strivings of the Holy Ghost with your conscience to bring you to Christ. And will you requite his kindness with hatred ? Know you not, that he hath led and taught you to go, and hath bestowed these things upon you ? Hath he filled you with his bounty ; and shall your heart be exalted, and forget him ? Hof. xiii. 6. Hath he fattened you with his outward favours, and will you forsake him, kick against him, and lightly esteem the Rock of your salvation, Deut. xxxii. 13, 14. in preferring the sorting, bearing, delivering, reading, considering, or answering of letters about wordly business, which, in respect of the timing of them, are imitations of the world, and works of the flesh and devil, to God's solemn worship, and delightful fellowship with him on his Sabbath ?

5. Such profanation of the Sabbath hath a powerful tendency to bring ruin and misery on our country and kingdom. Rebellion against God, profanation of his Sabbaths, and robbing him of his property, provoke him to curse our basket and our store, the fruit of our body and land, increase of our kine, and flocks of our sheep,

sheep, Deut. xxviii. 15,—20. to take away and destroy what he had given us, Hof. ii. 8,—12. to curse our whole nation, Mal. iii. 8, 9. to render our land desolate, Amos viii. 5, 7, 8. Ezek. xx. 21, 24,—33. Jer. xvii. 22, 24,—27. Men refusing to keep God's Sabbath from polluting it, that he may bring them to his holy mountain, and hold fellowship with them, and make them joyful in his house of prayer, provoke him to depart from them, leaving a wo behind him; and to give them up to their own heart's lusts, that they may walk in counsels of their own, Isa. lvi. 4,—7. Hof. ix. 12. Psal. lxxxix. 11, 12.

Nothing more effectually tends to banish virtue, and introduce all manner of vice into a nation, than the indulged public profanation of the Sabbath. The Christian Sabbath, and all the ordinances to be observed in it, are calculated to promote the knowledge, belief, and impression of the existence, infinity, supreme authority, unbounded wisdom, power, holiness, justice, goodness, and truth of God, and of his future judgment of the world, and the infinitely important and everlasting consequences of it. Such views, belief, and impressions are the most powerful determents from vice, and excitements to virtue of every kind. By a cordial and spiritual sanctification of the Sabbath, we enjoy familiar fellowship with Christ, and his Father, and Spirit; and receive out of his fulness grace, which effectually teacheth, and enableth us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present sinful world, Tit. ii. 11, 12, 13. And hence the truly strict observers of the religious duties of the Sabbath, have, in every age, been the most exact practisers of virtue. But neglect of

Sabbath-sanctification, and especially the indulged or authorised public profanation of it, tends to prevent, or root out, all proper knowledge, belief, or impression of God's existence and perfections, and of the future judgment and eternal state, from which all the proper obligations and motives to hate and restrain from vice are derived. Hence, having no faith, or fear of God before their eyes, men abandon themselves to every form of vice, dishonesty, theft, whoredom, murder, treachery, treason, &c. which, of themselves, render a nation miserable, and also draw down the ruinous judgments of God upon it, *Exod. v. 2, 5. Psal. x. 6,—10, 11, 12. xiv. 1,—4. and xxxvi. 1,—4. Rom. i. 21,—32. Eph. iv. 17, 18, 19. Isa. xxiv. 5, 6. and v. 11,—30. Hos. iv. 1,—3. Mic. vii. 1,—6.* Malefactors in prisons and on gibbets, have often acknowledged that their vicious course began in profanation of the Sabbath.

As the profanation of the Sabbath, in the capital cities of the nation, of which I now write, confirms and encourages a continuance and progress in every other form of it, by worldly labour, carnal recreations, merchandise, &c. God alone knows how quickly this, or the following generation, having no proper impression of God's existence and perfections; no regard to his word or ordinances; no concern about the future judgment, or their eternal state,—may render the nation absolutely miserable, by their blasphemy of God, treachery and rebellion against rulers, unnatural behaviour to relations, malice, murder, drunkenness, gluttony, uncleanness, unfaithfulness to trust, forgery, theft, robbery, fraudulent bankruptcy, perjury, and the like.

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6. All the above hints concur to manifest, that it hath a natural tendency to promote the eternal damnation of multitudes in the present and future generations. The great God, who cannot lie, hath declared, that "Curfed is every one that continueth not in all things which are written in the book of God's law to do them," Gal. iii. 10. that "indignation and wrath, tribulation and anguish, is to every soul of man that doth evil," Rom. ii. 8, 9. Ifa. iii. 11. that "the wicked shall be turned into hell, and all the nations that forget God," Pſal. ix. 17. that "ſinners in Zion, *who have acceſs to God's word and ordinances of ſalvation, ſhall dwell with everlaſting burnings,*" Ifa. xxxiii. 14. that, "*at the laſt day, Jeſus Chriſt ſhall be revealed from heaven in flaming fire, to take vengeance on all them who know not God, and obey not the goſpel, who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and the glory of his power,*" 2 Theſſ. i. 7, 8, 9. Are not theſe words enough to make the heart of Sabbath-profaners to tremble, unleſs all impreſſion of the moſt high God, and of the eternal ſtate, be already rooted out of their mind and conſcience.

Tell me not, Sir, that, as they have opportunity, multitudes concur with you in your profanation of the Sabbath. God hath expreſſly prohibited us to follow a multitude to do evil, Exod. xxiii. 2. He hath declared, that "wide is the gate, and broad is the way that leadeth to deſtruction, and many there be who go in thereat: But ſtrait is the gate, and narrow is the way which leadeth unto life, and few there be which find it," Mat. vii. 13, 14. If, to follow the multitude, you profane

Lord's day, will you choose to have your soul gathered with sinners at your death? Will you, from love to the multitude, choose to stand at Christ's left hand in the last judgment, and to receive their dreadful sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels?" Wish you to share with them in their everlasting destruction from the presence of the Lord, and the glory of his power, in the lake that burneth with fire and brimstone, where they have no rest day nor night, but are for ever tormented in the presence of the holy angels, and of the Lamb. If you do not, never make their conduct either the rule or excuse of yours. "Be not conformed unto this world; but be transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect will of God," Rom. xii. 2.

Pretend not that what I condemn as profanation of the Sabbath, is authorized by the civil governors of Britain, and at least silently approved by the ecclesiastical. We ought to obey God rather than men, Acts iv. 19. and v. 29. "That which is highly esteemed amongst men, is abomination in the sight of God," Luke xvi. 15. "If the blind lead the blind, both shall fall into the ditch," Matth. xv. 14. Men are often ruined in time, and damned through eternity, by willingly walking after human commandments, Hos. v. 11. Mic. vi. 16. Are these governors your supreme God, who made or preserves you? Will their being on your side secure the friendship of JEHOVAH the most High over all the earth? Will it prevent or mitigate his dreadful indignation? Will they effectually intercede for you in the
last

last judgment? Will their power protect you from, or support you under the pains of hell?

Plead not the speedy conveyance, the conveniency, the advantage of the arrivals and off-setting of the mails on Sabbath. As you and all men were made for eternity, nothing is in the main convenient or advantageous, but what is either directly or indirectly conducive to your eternal welfare. Dispatch, conveniency, and advantage, which entice and lead men to neglect the concerns of their soul, to sin against God, are but ensnaring traps, or tempting baits, tending to promote and secure their eternal damnation.

Let me conclude, earnestly beseeching you, as in the sight of God, and in the view of your and my future appearance before his judgment-seat, to give the above lines a serious and impartial consideration. They have proceeded from a heart which earnestly wishes both your temporal and your eternal welfare.

Yours, &c.

THE

THE following compendious translation of DRELINCOURT'S CHARITABLE VISITS was executed by MR BROWN a few years before his death, chiefly for his own amusement and information. As the original was never translated into English, and is truly valuable, it was thought it would be an acquisition to the religious world to have this included among Mr Brown's Posthumous Works.

EXTRACTS
FROM
DRELINCOURT'S
CHARITABLE VISITS;

CORRECTED, AND ADAPTED TO THE PRESENT TIMES,
By MR BROWN.

I. OF one that doubts of his salvation, because he feels not the grace of God, or the influence of the Spirit of adoption, as he had formerly done—Former comforts are ground of joy and thanksgiving, but ought never to be looked upon as unchangeable. The withdrawment of them is no evidence that grace is rooted out, Psal. lxxvii. 6,—9. xxx. 6, 7. and li. 10, 11. Matt. xxvi. 38. and xxvii. 46. Isa. xlix. 15, 16. Heb. xiii. 5. Continued hatred and lothing of sin marks inward grace; feeble prayer in sighs and groans mark the indwelling of the Spirit, Rom. viii. 26. Even at times, John iii. 8. one may have

have the infused habit of faith, and not the exercise or acquired habit of vigorous acting of grace, 2 Cor. iii. 5. 1 Cor. xii. 4. Phil. ii. 12, 13. Even Moses' spirit had its weakness in prayer, Exod. xvii. Daniel had to search means of making his supplication to God. One may long pray for a mercy before God grant it, Psal. xxii. 1, 2. and lxix, 2, 3, and 6. Luke i. Ejaculatory prayers are better than long prayers for distressed minds; and, by these, we pray always without fainting. Public worship and private must be carefully attended, as these are the pasture of our souls. As distressed souls have been relieved, Luke xxii. 31, 32. Psal. lxxi. 20, 21. Whom God loved he loves to the end, Jer. xxxi. 3. John xiii. 1. Rom. xi. 29. Psal. xlii. 5, 11. and xi. 6, 7. and xciv. 18, 19. and xvi. 11. God will finish his own work, Rom. viii. 28,—30, Phil. i. 6.

2. Of one overwhelmed with a sense of sin and fear of God's judgment—It is necessary to be afflicted on account of these things, Matt. v. 4. 2 Cor. vii. 10, 11. View the infinite mercy of God and merit of Christ's blood along with your sins, Rom. v. 20, 21. Matt. xi. 28. 1 Pet. ii. 29. 1 John i. 7, 9, and ii. 1, 2. Isa. i. 18. 1 Tim. i. 16. Pro. xxviii. 13. Lam. iii. 39, 40. Psal. li. 1. Isa. xliii. 25, and xliv. 22. Ezek. xviii. and xxxiii. 11. Jer. xxxi. 18,—20. Psal. li. 6,—10. Let monuments of grace encourage you as Manasseh, &c. 2 Chron. xxxiii. Luke xviii. 13, 14. Acts ii. and ix. John iv. Luke vii. Much love is not the cause, but evidence of much pardon; repeated falls no cause of despair, Luke xvii. Matt. xviii. Psal. cxxx. 3. Jer. xxxi. 18. Ezek. xxxiii. 11. Psal. xix. 12, 13. Matt. xii. 31, 32. It was Isaac that

that found no place for repentance, Heb. vi. 12. Men may sin against the Holy Ghost's strivings, and yet not sin unpardonably; may sin willingly, and not wilfully, Matt. xii. 32. Heb. x. 26.; and fall far, but not totally, Heb. vi. 4, 5.; which doth not suppose that believers may thus fall, but that they ought to work out their salvation with fear and trembling;—only repentance, produced by mere fear of God's judgments, is naught: weak resolutions to follow holiness may be very real, though the heart be deceitful. It is never too late to repent, Luke xxiii. 42, 43. 2 Chron. xxxiii. Rom. x. 9. Luke vii. 50, 51. Search out, and ponder, and apply scriptures which represent God's great pardons, or pray for it.

3. Of one who doubts his salvation because of his great and frequent afflictions—They are the common lot of saints, 1 Cor. x. 13. Psal. xl. 7. Isa. liii. 3. Matt. xxvi. and xxvii. Rom. viii. 18. 2 Cor. iv. 18. Job vi. Heb. xi. 1 Cor. xv. 2 Cor. xi. Never indulge hard thoughts or words of God in trouble, Job xiii. 15. and xlii. 56. 2 Cor. i. 7. and iv. 17. Where afflictions embitter sin and excite prayer, they are marks of God's love, Heb. xii. 6,—11. Psal. cxix. 59, 67, 71, 75. John xvi. 2, 33. Though troubles be heavy and long, God's grace is sufficient, and even weak faith can lay hold on it. It is proper to wait till God's time come.

4. Of one who had lost his worldly goods—Consider their vanity, Psal. xxxix. 5, 6. Prov. xxiii. 5.; how little may suffice, 1 Tim. vi. Job i. 21.; how it is God's doing, 1 Sam. ii. Psal. lxxv. Phil. iv. 9,—13.; Christ directs us only to pray for daily bread, Matt. vi. You
cannot

cannot be poorer than the widow, 1 Kings xvii. God will provide for family too, Gen. xxii. Rom. viii. 32. Psal. cxlvii. Heb. xiii. 5. 2 Kings iv. Prov. xxx. 8. Psal. xxxvii. 25. Luke xvi. 19,—22. Psal. iv. 6, 7.

5. Of one whose substance is taken from him for his profession of the gospel—Consider what true riches you have, John xvii. 3. Luke x. 42. Matt. xiii. 44,—46. 1 Pet. i. 6, 7. Heb. vi. 19, 20. and x. 34. You lose them most honourably, Heb. xi. 26. Matt. xvi. 26. and xix. 28, 29, 30. You cannot be poorer than Christ became for us, 2 Cor. viii. 9. Mat. iv. 2. and viii. 20. Heb. xii. 13. Mat. iv. 4. God may strangely provide, as he did, by causing a hen, every day, lay an egg in a hay heap, when a believer had hid himself during the massacre, 1572. In Rochelle, during the siege, one sister supplied the famished inhabitants, till she had nothing left for herself and her children, saying, the Lord would provide. When she and children were like to starve, she applied to her sister, who had shunned helping others, who, instead of relieving her, upbraided her with trusting to the Lord's providing, while she was giving her provisions away. She returned with grief, but not in despair. Her children, full of joy, met her at the door, and told her that some man had brought in a sack full of corn, and left it on the floor; which she immediately went back and told her hard-hearted sister. She never knew whether it was a man or an angel that brought this corn. It is, indeed, pleasant to give to the poor; but, if God will, we should be pleased to be ministred to as Christ and the beggar, Luke viii. and xvi. Heaven will balance all wants, Psal. xvii. 13,—15.

6. Of

6. Of one who has lost his honour and dignities for the sake of the gospel—It doth not alter our condition before God; all things are vanity, Eccl. i. &c.; they must leave us at death. It is honourable when nothing is found against us but touching the law of our God, Dan. vi.; and to have been faithful in our stations; and to choose to suffer affliction with the people of God, Heb. iii. and xi. 26, 27. Christian honours are the greatest, Rev. i. 6. and ii. 5, &c. 1 Cor. ix. 23. Often the church of God is the loser, and the person the gainer, Mal. iii. 16, 17. Christ's kingdom is not of this world, and mens danger is lessened by their being deprived of worldly honours, 1 Cor. i. 25,—29. Reproach for Christ is great honour.

7. Of one who is calumniated—Calumny, indeed, is a venomous viper, but it may be shaken off, and excellent medicine may be formed of it. The falser the calumny be, so much the better. It is, indeed, a mercy to be kept from it; but, if God bless it, and it be not unto death, but to glorify God, it is well enough. It is the common lot of good men as well as of bad. Satan often uses great or good men as his instruments, and often our friends, Psal. xxxv. and lv. and xli. John xiii. In this world satan will continue the accuser of the brethren; but, in the life to come, they will be fully delivered, and publicly vindicated.

8. Of one banished for his religion—It is a mercy not to be banished for crimes, but for adherence to God's truth, Dan. vi. Heb. xiii. 13. You may serve God with more liberty; you cannot be banished from Christ and his Father: God has promised you an hundred-fold for
balancing

balancing your loss, as he did to Abraham, Gen. xii. 1. and xv. 1. and xvii. 1. It is proper that we be strangers on earth, 1 Pet. ii. 11. Psal. xxxix. 12. 1 Chron. xxix. Heb. xiii. 1 Cor. vii. 28, 29. The whole earth is equally the Lord's, Psal. xxiv. 1. If there is danger for us and families, let us cast our care on God, 1 Pet. v. 7. Gen. xxviii. Exod. ii. and iii. 1 Kings xviii. and xix. Psal. xci. We can be no worse used than Christ, Matt. viii. 20. and x. God can make savages kind to us, Acts xxviii. There is no place in which God cannot shew remarkable protection and kindness, Gen. xxvi. Psal. xxxiv. 7. Heb. xi. and xii. 1. Rev. xiv. 1,—4. Luke ix. Matt. xvi. 29. No matter where one fights the good fight of faith, and lays hold on eternal life, 1 Tim. vi. 1 Cor. ix. Our days here fly away, Psal. xc. The heavenly inheritance is prepared, Matt. xxv. 41. Heb. vi. and xii.

9. Of prisoners—Their fault is inquired into, and the evil nature of it shown, and advices answerable to it given, with respect to dealing with men, and especially with God.

10. Of one imprisoned for professing the truths of the gospel—Be not ashamed of your imprisonment, 2 Tim. i. 8, 9. and ii. 9, 10. Acts xxviii. 20. John xix. 11. Matt. x. 29. Acts iv. 27, 28. Matt. v. 10, 11. 1 Pet. iv. 14. Be not cast down though they raise reproaches, and hire false witnesses against you; so they did against Christ, Stephen, &c. Matt. xxvi. Luke xxiii. 2. Acts vi. God can vindicate you even after they have murdered you, as he did Tho. Caillon in 1661, and as he did Christ. It is honourable to bear the marks of Christ, Gal. vi. 17. and ii. 20. Phil. i. 29. God can support you in the

most extreme suffering, as Jacob, Gen. xxviii. Your sufferings will be an acceptable sacrifice to him, 1 Pet. ii. 5. John xiv. 21, 23. Rev. iii. 2. Matt. xxvi. 39. Acts xx. 29. and xxi. Rev. xiv. 13.

11. Of persons condemned for their crimes—Labour to convince them of the greatness of their crimes, and to stir them to an earnest repentance of them, and to hope for mercy notwithstanding their great sins.

12. Of one condemned to death for righteousness sake—Your death is honourable, Rev. vii. 14. 2 Tim. ii. 12. 2 Cor. iv. 11. Col. i. 23, 24. Acts ix. 4. Phil. i. 12,—20.; it is precious, Psal. cxvi. 15.; it is triumphant, Col. ii. 14.; useful, Phil. ii. 17.; happy, John xvii. 24. As your death is founded on false charges proved by false witnesses, before great multitudes, and perhaps with dishonourable malefactors, so was Christ, Matt. xxvi. and xxvii. Luke xxii. and xxiii. John xviii. and xix. Multitudes of angels will attend you. Testify your love to friends, and pray for pardon to your enemies. Warn all, Luke xxiii. Acts vii. 1 Pet. iv. 17,—19. Psal. li. 5. Let them use your body as they will, Christ will, at last, take care of it, and conform it to his glorious body. If your torments abound, so your comforts, 1 Cor. x. 13. 2 Cor. i. Song viii. 6, 7. They cannot be equal to what you deserve in hell, and what Christ endured for you. Your distrust of your own strength to endure them prefigures God's supporting of you, Matt. xxvi. 33, 35. John xiii. In Tournay, 1544, a very noted professor of the Protestant religion, being earnestly hunted for and not found, contrary to the advice and entreaty of his wife
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and friends, gave himself up, desirous of the glory of martyrdom; but, being adjudged to be burnt, he recanted and abjured the faith, in order to be but beheaded. The Papiſts improved this, in order to decoy his fellow-sufferers to the like recantation; but they replied, that he had tempted God in rushing on danger without a call; but they had, to their utmost, shunned it, and hoped that, since he had called them to suffer, he would support them in it. So it happened, they went to the fire in solemn pomp, and continued loudly singing the praises of God, even in the fire, till their strength was exhausted.—In 1530, an Englishman, on the evening before he was burnt, tried how he could hold his finger in the flame of a candle, but could not endure it; and yet, in the boldest manner, approached the fire, though K. Henry VIII. offered him his life if he would recant. He went into, and continued in the fire singing praises to God, and uttering earnest prayers.—In 1558, a noble lady, who was so exceedingly delicate that she could scarce bear a ray of the sun or the bite of a fly, lived under perpetual fear of her being exposed to suffer for her religion, and daily prayed that the Lord would keep her from that trial, as she could not stand, but would disgrace religion. She and others were, at last, apprehended, and, with the utmost constancy, endured every torment. When the hangman came to cut out their tongues, that they might not glorify God in going to, and while in the fire, he that was first ordered to hold out his tongue to have it cut out shuddered and refused, as that had not been expressed in their sentence. She pleasantly cried, How now, my brother, do you refuse

your tongue to Him who offered both body and soul in sacrifice for us? God will restore us a tongue in the resurrection of the just, with which, amidst thousands of angels, we shall praise him for ever and ever. And, even now, our heart has a tongue which they cannot cut out, with which we shall praise him till our last breath. Then, turning to the hangman, she said, Come here my friend, begin with me, and cheerfully held out her tongue as far as she could. She endured the flames with the same constancy, keeping her eyes as well as her heart fixed on heaven.—Christ died sorrowful, because he died under the curse; but his martyrs die in possession of his satisfaction for sin, and under his blessing. The fire will carry you to him in heaven.

13. Of a sick person—God confines us to our bed that we may think of him and our eternal salvation. Cry for the Spirit of grace and supplication; think seriously, and as secretly as possible, on divine things. Do not trust that your trouble is not dangerous. We had need always to live loose from the world, Heb. xiii. 14. 1 Cor. vii. 28, 29. Do not look to second causes, but chiefly to the hand of God, in your trouble, Amos iii. 6. Matt. x. 29, 30. Lam. iii. 1 Sam. ii. 6, 7. In order to profit by trouble, confess your sins particularly, embrace Christ, and resolve a life of holiness if you recover, Psal. cxvi. No salvation for you if you die in hatred of a neighbour, or any other indulged sin; but, if you truly believe and repent, the greatest sin cannot keep you from heaven.

14. Of one in a long languishing disease—Never fret like Jonah, ch. iv. God can restore your body, but restoration

ration to your soul is much better. God often long corrects men for their good, Heb. xii. 6,—11. Psal. xxxviii. and vi. Isa. xxxviii. John xi. Psal. cii. Mark v. 25, 26. Luke xiii. 16. God doth all things for his own glory, and we ought to be resigned, Psal. xxxix. 9. All things are for our good, Rom. viii. 28. Did not Christ submit to his Father's will? Matt. xxvi. 39. Do we not pray? Matt. vi. 10. God requires us to call on him in trouble, Psal. l. 15. and xci. 15. Hos. v. 15.; encourageth us to do it, 2 Cor. xii. 7, 9. Psal. xxvii. 13, 14. Isa. xxxiii. 2. and xxx. 18. Hab. ii. 3, 4. Psal. xl. 1,—3. Rom. v. 3,—5. 1 Pet. v. 6. 2 Cor. iv. 17, 18. Though deprived of ordinances, Psal. lxiii. and lxxxiv. Christ can be with you, Matt. xviii. 20.; and you will soon go to him, Heb. xii. 22,—24. Rev. vii. 14,—17. By a desire of the Lord's supper, you may be a real partaker, and be sealed to the day of redemption. It is a believing eating of Christ's flesh, and drinking of his blood, that is necessary to eternal life, John vi. There is no need of the signs on a death-bed, in order to seeing Christ by faith.

15. Of one in violent pains—God is good to his people, Psal. lxxiii. 1. Your pains are no way equal to your sins. God hath delivered you from eternal torments, by the torments of his own Son. Many precious saints have been as tormented, Job ii. and vi. &c. 2 Cor. xii. 7. God's grace and comfort can balance your pains, 2 Cor. vii. and i. 3,—6. and xii. 10. Christ was tormented, Luke xxii. 42,—44. John xii. 27. A minister, with God's word, is as good for comforting as an angel. You may hope for every thing good from God. Pray

much to him, though but in groans, 1 Sam. i. Isa. xxxviii. 11,—18. Rom. viii. 26, 27. Psal. lxxix. 1,—3. and lv. 16.; hope in him, Rom. viii. 38, 39. Phil. i. 23. Rev. vii. 14,—17.

16. Of one to be cut of the gravel—How many troubles sin hath introduced! Rom. v. 12,—14. Saints' heavy troubles do not render them desperate, 2 Cor. i. 3,—10. Phil. iv. 11,—13. Cutting is not so painful by far as some one torment of the stone. Not one person of twenty that is cut dies of the operation. It is lawful to risk cutting as a mean of life. The stone is a mark of our hard heart. We are less afflicted with our spiritual plague. Think seriously of the state of your soul: God is the great physician, Psal. ciii. 2 Cor. xii. 9. Keep before your eyes the sufferings of Christ, Heb. iv. 15, 16. and ii. 17, 18.

17. Of a person sore troubled in his eyes—The torments of hell are much more painful; also the sufferings of Christ. Torments suffered patiently are next to such as are suffered for Christ, 1 Sam. xv. 22. Psal. xl. 8. Job xiii. 15. It is not for us to choose our troubles. God's sympathy is great, Zech. ii. 8. The structure of the eye is very wonderful. Prepare for whatever God pleaseth.

18. Of one that has lost his sight—God has removed temptations to sin and vanity, Job xxxi. 1. Prov. xxiii. 5. Matt. v. 28. Eccl. ii. Judg. xiv. But think what bad use you have made of your eyes; what good use you have neglected; lifted them up to some idol, not to the Lord, or to the needs of your brother. Want of sight keeps from much trouble, John xi. 34,—36. Isa. xxii. Jer. ix. 1. Lam. i. and ii. God who gave it has taken it

it away, Job i. 21. Want of sight shuts up to meditation on heavenly glories. Be thankful you have enjoyed it so long to read God's word, and to observe things which are emblems of what is spiritual and eternal. Loss of sight doth not diminish inward knowledge or grace.

19. Of a woman in dangerous child-birth—To embrace Christ crucified, is the mean of securing heaven, Rom. viii. 32,—39. Matt. xi. 28. Grief for sin marks faith in Christ. You must not only be penitently disposed toward God, but also in love to your neighbours. God can support you under your pains; can take you to himself;—he can preserve the child though you die, and you though the child die. If both die, as you believe, your child, as a part of you, shall go to Christ in heaven.

20. Of a woman who has a beloved child dangerously diseased—Why, cannot you live if God do his will in taking your child to himself? Did not God form your child in the womb, and hath he not a right to use her as he pleaseth? Is not her days determined by God? If God gave you her as a lovely loan, why not cheerfully give her back? Why depend on her, not on God, as the comfort and support of your old age? If God, not you, rendered your babe gracious and devout, she is the more fit for heaven. The babe is examined and instructed concerning Christ and heaven. If your babe saw an angel, it is what others have done: angels minister to babes, Matt. xviii. 10. The count of Suze had three children sick at once; the youngest, a boy of four and a half years of age, manifested a great desire to be prayed for, and to be helped to pray; spake pleasantly of God as his father, and Christ as his Saviour, and of heaven

as a happy place, where he would meet with, and live with God. He thought he saw angels clothed in white come to him and his sister and brother, and give them wings; his brother flew only to the top of the house, but he and his sister flew into heaven. This babe and his sister both died; but the brother recovered, lived several years, and, being wounded in a battle, died very triumphantly.—The eldest daughter of the duke of Frimouille, during her last illness, spake rather like an angel than a child; loved to hear of nothing but spiritual things—to hear the scriptures she pointed out read to her—most earnestly prayed or joined in prayer—manifested the most full assurance of her going to God—by death, and apprehensions of the heavenly happiness, exhorted her brother and sister to seek God's grace, that it might be well with them. She blessed them, but declined doing so to her father and mother, saying, that she needed their blessing. She ordered her mother to give all her money to the poor. She said, she had need to ask all their pardons who were about her. She begged her Popish father's promise to leave her sister to her Protestant mother's care; and, on his granting it, cried out, O my God, how happy will I be, that my death will be the mean of my sister's eternal salvation! Observing a supernatural light, she fixed her eyes on it; How assured I am of the favour of God, and that he will have mercy on me! how happy I will be with God! And, keeping her eyes fixed on heaven, and hands joined, she expired, after joining in full judgment with the pastor in his prayer for her.—Drelincourt's grandchild, of about three and a half years of age, after a most delightful childhood and understanding

understanding above her age, often spake of the good God, and of his glorious dwelling in heaven, and how wise it was to go thither, and that she was going to see that good God in his fine house. She often prayed, and caused others pray for her, and took a solemn farewell of all her relations. His own eldest daughter died, not seventeen months old. She was wont to reprove such in the family as did not seem serious in family-worship, saying, you are not God's child, for you do not pray right. She often went to a corner and kneeled, and being asked what she was doing, said, she was praying to the good God, or to her Father that was in heaven. You may pray and hope for the life of your child; but, since God gave his Son for you, you ought not to grudge giving him yours.

21. Of a young man dangerously sick in a burning fever—You have no reason to complain of God's severity, but to admire his mercies. Your burning fever is but a just reward of the strange sinful fire of lust, envy, passion, pride, &c. kindled in your heart, or of filthy speech, calumny, scoffing, &c. kindled in your tongue, when set on fire of hell. However corrupt the generation be, you ought to have remembered your Creator in the days of your youth. To resolve to be better when youth was over, was really the giving of your youth to the service of the devil; and what assurance had you, that you should live, or get grace to repent and reform? There is nothing for you but to consider your sins with horror and shame, and to flee to the blood of Christ for deliverance from them, Numb. xxi. 8. John iii. 14,—17. God can yet save you: He can recover you; but whether
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he will or not is unknown. Long life on earth is not now so much promised as under the Old Testament. God's taking his people sooner or later to heaven doth not mark more or less love, but only what his wisdom thinks best. God regards not the frustrating of your hopes or designs on earth. Would you rather stay on earth than be with Christ? Many young men die very pleasedly, and often more willingly than old professors, whose graces become languid, and their sins and earthly cares more numerous, and their temper more timid. Your duty is to review your life, bewail your sinfulness, flee to Jesus, and resolve, through his grace, to do better for the future.

22. Of a young man rightly disposed to die in the flower of his age—Your patience under trouble, and deep sense of your sins, is very agreeable. God is blessing your trouble, and supporting you under it. Your joy is well founded. God comforts you in your tribulation. Cast not away your confidence.

23. Of a dying father of a family—Wrap yourself in Jesus' imputed righteousness: His obedience and suffering being performed in our stead, is placed to our account by God. Several Papists have owned the doctrine of imputed righteousness, as cardinal Contarsen, Puyhius, and even Bellarmin. Your firm faith cannot but issue in eternal life,—your tender regards to your family cannot but be agreeable to God,—your temptations from your agreeable wife, &c. are common, 1 Cor. vi. 13. But nothing earthly ought to be laid in the balance with Christ's presence in heaven. Extreme unction of Papists is nothing like that in James. James speaks
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of oil that was a symbol of miraculous healing,—of an unction for all sorts of diseases ;—the sick person had to call the elders of the church. James specifies no part to be anointed : he never thought of singing litanies : he commanded to pray for the sick person, but prescribes no form, far less any particular form for the anointing of the ears, eyes, nose, mouth, feet, reins ; that of James was for healing the body. Cardinal Caetan owns that the unction of James is in nothing like to the Popish.—See that you die reconciled to all, and that you solemnly bless your wife and children before you leave them, and may God eminently bless you.

24. Of one dying of old age—Where are the 80 years you have lived on earth ? You have nothing but the flying moment. An old man whom I begged to settle his affairs could by no means be persuaded, hoping to live some considerable time, but quickly fell into an apoplexy, which rendered him altogether senseless as a stone. Mind therefore your salvation without delay, 2 Tim. iv. 2. Instead of two years as you hope, God may not give you two hours, Isa. xxxviii. 2, 3. It is your sins that make you averse to die, Isa. xxxiii. 14. Rev. vi. 16, 17.—It is said that, while young, you were libertine and debauched, when married, took no care of your family, but abandoned them to their wicked courses ; and that, in old age, you have been peevish, passionate, covetous, churlish, and uncharitable : You have all along shewn almost no regard to the ordinances of God, public, private, or secret ; but lived like a wordling who had never heard of Christ : So it is no wonder that you are afraid to appear before God as your judge. It is to
little

little purpose to renounce lusts we are no more capable to gratify: Nothing but the almighty power of God can save you from hell, on the brink of which you stand, and into which a small accident may in a moment hurl you, 1 Sam. iv. Though your sins be numerous and monstrous, and though you cannot be grieved for them as you wish, God is able and willing to save you through Jesus' righteousness, according to the multitude of his mercies, as he did the thief, though your sin be aggravated by more light than his. Are you deeply grieved for the particular sins of your life? Leave no ill-gotten goods to your family, but restore them to their right owners, or their heirs dare not appear before God in continued villany. About 1620, a procurator fiscal having, notwithstanding his having children, in the time of the troubles before 1596, purchased many estates at a low rate, before he died he reviewed his purchases, and ordered to be given, to the heirs of the sellers whom he could find, whatever more he thought they were really worth in a time of peace, which they received as a liberal present. Give to the poor only out of what's your own, Luke xvi.

24. Of an old man fearing God—Think with pleasure how time is passed and eternity is at hand. Thank God for his great kindness to you in life. Study weanedness from the world. While others extenuate their sins, you extenuate your grace and good works. We should approach God's judgment-seat with a humble sense of our sin, but not with terror: Jesus' blood and God's mercy plead for us. Sin will struggle while you live. Cast all your burdens on the Lord. Hope soon
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to see God as he is, and to be perfectly happy. Solemnly bless your children.

26. Of a person dangerously wounded—Take your wound as from God, not from chance or creatures, and submit accordingly, Psa. xxxix. 9. Amos iii. 6. Isa. xlv. Lam. iii. Matth. x. 29, 30. By strange interposals God shews himself the director of all events. God can keep you from murmuring, by his grace. Submit to the trepan, depending on God; it is not so painful as you fear, and you ought to use all means to preserve your reputation and life. It must be done quickly: By delaying it a little on one of our servants, a drop of blood fell into the brain and corrupted it, and she died.—Forsake all and flee to Christ; examine him. I hope your repentance is sincere.

27. Of one deadly wounded by an enemy—Bless God that you were treacherously wounded; not provoked to a duel, in which you had made yourself a murderer and sacrificer to the devil, Gen. ix. 6. Exod. xxi. Deut. xix. Matth. v. 22. Rev. xxi. 8. John viii. 44. Howe and Bayard always refused duels though uncommonly brave. Is a reproach of cowardice equal to eternal shame and torment before God and his angels? Indulge no proud disdain of the striker, but consider him, and his wickedness, as God's instrument in wounding you, 2 Sam. xvi. 10. 2 Kings xxiii. Acts iv. 27, 29. Remember and repent of your violences and passions; your present trouble cannot atone for them. Consider the sufferings of Christ as offered for you. You cannot be saved through Christ, unless you forgive him that wounded you. Earnestly beg pardon of all your sins from God.

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28. Of

28. Of one dangerously ill in a strange place—I come to you as both *sick* and a *stranger*, Matt. xxv. 34,—45. You are as near heaven your true country. God provides well for you here. What a mercy that, though you and they do not well understand one another, the word of God is translated into so many languages, and that God's Spirit speaks the same truths to his people every where, and gives them the same graces, tempers, and exercises! Let your will, respecting the place of your illness or death, be resigned to that of God. To die in the arms of your heavenly Father is best; and none can say you would die more happily in your father's house than here. A Christian woman falling sick in a strange place, after committing her kind husband and dear children to God, she applied herself wholly to things spiritual and eternal. Her you ought not merely to admire, but to imitate. Search out your sins, flee to the mercy of God and the blood of Christ for pardon. No sins can shut heaven against a true penitent. Our elder brother Christ will never envy the happiness of returning prodigals.

29. Of one recovered from extreme trouble—God has manifested his power over life and death, 1 Sam. ii. Rom. xiv. 8,—10. Psal. xxx. Isa. xxxviii. 17, 18, &c. Prov. xvi. 4. Rom. xi. 36. Return cheerfully to the service of God, Rom. viii. 18. 1 Pet. ii. 11. Eph. vi. 10,—12. 1 Pet. v. 8. and i. 5. Rom. viii. 38, 39. Perhaps you was not so well prepared for heaven as you think; or, if you was, why not trust God to make you as much so at last? Live more to God than ever, Psal. cxvi. and xxx. Isa. xxxviii. Psal. lxvi. Phil. ii. 12. John

v. 13. 1 Tim. vi. Matt. vi. 18, 19, 20. Luke xvi. 8, 9. Matt. xi. 29. 1 Pet. v. 6. Gal. v. 24, 25. Heb. xii. 14. 1 Theff. iv. 4. 1 Pet. ii. 21, 22. Eph. vi. 10,—19. Mal. vi. and v. 16. Psal. v. 7. Isa xxxviii. 19. Gen. xviii. 19.

30. Of one in an agony—Notwithstanding your blameless and edifying life, you have reason to look on yourself as a poor sinner before God, Psal. cxxx. 3, 4. Heb. iv. 16. Ezek. xxxiii. 11. Rom. iv. 25. 1 John i. 7, —9. Eph. ii. 8. Rom. xi. 5, 6. Psal. cxliii. 2. Pardon such as have offended you, crave pardon of such as you have offended, leave nothing ill-gotten to your children, leave somewhat to the poor : Solemnly bless and exhort your children : Be weaned from this world. He is examined on what he hath done, and what temper his soul is in. Let no assaults of satan terrify you : Christ will keep you, John xvii. 6, 11. Rom. viii. 38, 39. Rev. v. Rom. xvi. 20. Be not afraid of death, 1 Cor. xv. 56, 57. Hof. xiii. 14. Matt. xiv. 27. Rev. i. 18. Keep always the sufferings of Christ in view, Heb. x. 10, 14,—18. and xii. 24. Acts vii. 59, 60. Heb. ii. 17, 18. and iv. 14, 16. Matt. xx. 28. and xxvi. 38. John xii. 27. Think what angels attend,—what glory awaits you, Psal. xxxiv. 7. Heb. i. 14. Psal. xvi. 4. and xvii. 15. 2 Cor. iv. 17. Rom. viii. 18. This visit is mingled with many prayers to God, to Christ, and to the Holy Ghost.

31. Of one in an agony and insensible, except as to hearing—Give him some advices which he hears; not to propose several prayers to the different divine persons.

32. Of several persons, some of them raving, others fancying themselves ready to die, and others afraid to die—Advices to the sensible and their attendants.

33. Of one that mightily dreads the plague—Christ and his Father dispose and manage all troubles, Lam. iii. 1 Sam. ii. 2 Cor. iv. Rom. viii. 28. Psal. cxvi. 15. Psal. xlii. 11. 2 Sam. xxiv. Hof. xiii. 14. The plague is not the most terrible form of death: Sometimes men die of it in a deep sleep. It is common, 1 Cor. x. 13. It is like that David, Psal. xxxviii. and Hezekiah, Isa. xxxviii. were afflicted by the pestilence. Delirium, and want of attendants, are not inseparable attendants of the plague. Terrible plagues at Rome, in A. M. 3408, under consul Sextus Quintilius Varus; another, in 3647, under Q. Fabius Maximus Gurges; and a third, in 3808, under L. Cecilius Metellus, according to Calvisius. But the most general plagues were A. D. 523, 1006, 1348. In Prague, 16,900 died of a plague in one day, A. D. 1436. In a plague at Constantinople, under Leo Isaurus, about 300,000 died in a short time. In London, in a few weeks, about 100,000. God uses the ministry of angels in earthquakes. Sometimes excessive rains or earthquakes produce plagues. Stench of dead bodies, especially of men, often render the air pestilential, as well as exhalations from the earth. By faith and good works we ought to prepare for the plague. This visit is chiefly philosophical.

34. Of one seized by and dying of pestilence—Taking the preservatives, I reckon myself called to visit plagued people, and to die with them if the Lord will. Though men be afraid to visit, Christ is not. He is examined concerning his temper, repentance, and charity with all men, and faith in Christ.

35. Of

35. Of one that hopes to be healed of the plague—Advise him to search out his sin, and consider the misery due to it. Examine him concerning his temper, conduct, repentance, and faith.

36. Of one healed of the plague—Consider for what end God hath recovered you, Psal. xxx. and cxvi. Isa. xxxviii. Bless God for it. Beware of satan's new snares, Matt. xii. 42,—44. Beware of sinning more, John v. 13. Retain the sweet impression which God's Spirit hath made on your heart, 2 Cor. i. 3,—12. John xiv. 26. Psal. xciv. 18, 19. Rev. xxvii. 17. Rom. viii. 15, 16,—34. Psal. xvi. and lxiii. and lxxiii. 23,—28. Luke i. 47, 48. 2 Cor. xii. 1,—6. Beware of grieving him, Eph. iv. 30. and i. 13, 14. Employ yourself in devotion, Psal. cxvi. Beware of returning to old sins, 2 Pet. ii. 18,—22. and iii. 17. Rom. xii. 11. 1 Thess. v. Eph. v. 3, 5, 6. Judg. xvi. Think well of your parents and friends; though they came not to see you, perhaps they were much concerned in prayer for you; at least, forgive them as you hope forgiveness from God.

37. Of a husband who hath lost his wife—It is your mercy that you have lost a valuable, not a wicked wife. You ought to have possessed her as a dying woman, 1 Cor. vii. 29. God's taking back what he lent should be kindly complied with. God tries us in that which is dearest. To cure your grief, meditate on God's management of all things; to be diligent in business; your love should appear in gladness that she is gone to her Father, John xiv. 28. and xiii. Think more on heavenly things.

38. Of a woman who hath lost her husband—God allows you to mourn your loss, Gen. xxiii. and lvi. Num. xx. 1 Sam. xxiii. Lam. iv. Matt. ix. Acts viii. 1. and ix. John xi. 35.; and it is a judgment when this takes not place, Jer. xv. and xvi. and xxii. and xxv. Psal. lxxviii. But carry not your grief to excess; God's providence produced your husband's death. The heavenly state is much happier than this; you hope soon to go thither, Phil. iii. 20, 21. 1 Thess. iv. 13,—17. The more pious he was, the more evidence that he is with Christ and lives in glory. You ought always to have expected his death, 1 Cor. vii. 28, 29. God is the husband of widows, and father of the fatherless. Care now for the things of the Lord. Study to be a widow indeed; 1 Tim. v. Study not idle visits, but true piety, Jam. i. 27. Moderate your grief. Cry for the comforter. Depend on God in educating your children. Imitate your husband in piety and virtue.

39. Of a princess who bewails the early death of her husband—Both church and state mourn along with you. God's comforts can over-balance your affliction, 1 Cor. x. 13. 2 Cor. i. 3. God, by your mother's care, brought you up in the fear of God. Princes must die as well as others, Psal. lxxxii. and cxlvi. Isa. xl. 1 Pet. i. 24. Foresight of his death would have more pained you and your children. He was carried off no quicker than Elijah was. His dying, in the flower of his age, was no token of wrath any more than the death of Abijah, 1 Kings xiv. He did not, like Josiah, die in battle by his own imprudence. God hath brought you to your dignity for such a time as this.

40. Of

40. Of a married person who has no children—You may still have children; God hath balanced that want with many other mercies: You have not equal reason to desire children as Abraham and Hezekiah. It is as miserable to have bad children, as comfortable to have good ones, Gen. xxvi. and xxxiv. 35,—37. Your riches which you wish to leave to your children are but shadows, Psal. xlix. Judg. viii. ix. 2 Kings x. Psal. xxxix. Isa. xxxix. The satisfaction of having good children is not such as you think, Gen. iv. and xxv.; few large families live in good concord. Want of children may become a happiness, Luke xxiii. God, nay even your yoke-fellow, may be better than ten sons, 1 Sam. i. Isa. lvi.

41. Of one that hath a wicked son—Perhaps you are irritated against your son, and reckon him worse than he is: Have you, by instruction and example, duly laboured to bring up your son for God? Have you duly held forth to him the temper and tendency of his bad companions? Many good men have had wicked children, as Abraham, Isaac, Jehoshaphat, Josiah, &c. God that quickens the dead can yet convert him. Any thing may be hoped from God's infinite mercy.

42. Of one whose child hath changed his religion for the Popish—It is indeed surprising, and is the worse, as they will harden him against all natural affection to you. It is indeed heavier than the death of severals, as their body was only deprived of life, his soul endangered. Your careful instruction of him may ease your mind. He may see the emptiness of all their fine promises of exaltation tending to flatter his ambition. If God should make every body abandon him, now, whe
he

he sees their empty promises falsified, it may cause him to think and repent. If any tenderness toward you remain, encourage him to live with you; but not otherwise. Solomon, &c. who were as well educated, apostatized. God can bring him back, Matt. xxiv. 22. 2 Tim. ii. 19. John xiii. 1. Rom. xi. 29. John x. 15, 27,—29. Heb. iv. 16. John xi. 40. Luke i. 34.

43. Of a woman whose husband hath changed his religion for fear of losing his office—Behave in the most kind manner to him; prudently expostulate with him. By this means a merchant's wife, who, by her husband's encouragement, had been led to hear Protestant ministers, brought her husband and whole family to profess openly the true religion; another, by her continual weeping and sighing day and night, on account of her husband's abjuring his religion for the sake of a lucrative office, and in a determined manner of telling him that none of his accursed gain should ever be used by her or her children, caused him return to the truth. Do not leave him without absolute necessity.

44. Of one whose wife is deprived of her reason—You ought not to repent of your marrying, which is God's ordinance, and in which state Enoch and others have happily gone to heaven, but you ought to consider what were your chief ends and motives in marrying her. As it is a deep melancholy, much prayer and fasting is the proper remedy. Her present alienation of mind is no evidence that her former marks of piety were insufficient, nor will it bar her out of heaven, nor can it infect children born before the torment began. It is best to be content with the Lord's form of corrections.

45. Of

45. Of one that hath a son taken captive by the infidel Algerines, &c.—We ought never to judge of a business by events. Men might, at least in France, content themselves with the goods of their own country. But much of trade would be extirpated if the sea were not used. It is long since it began, and has been carried on, 1 Kings x. There is no probability that you would have been less afflicted if your son had been drowned. As he is in the hand of Turks you may hope for his deliverance. Even his cruel usage may be blessed to his soul. Though you and friends cannot yet ransom him at so high a rate, God's time may hereafter come: God will not abandon him, Psal. xxvii. 10. Heb. xiii. 5. Psal. xxiii. 4. Isa. lxiii. 9, 10. Zech. ii. 8. God took care of Joseph every where. Manasseh's crown never profited him till he had been a captive. God, who enabled the three children and the martyrs, in the second book of Maccabees, to adhere to their true religion, can enable your son to do it also. Young men are strong, and overcome the world, 1 John ii. 13,—15. God can preserve your son from whoredom and uncleanness, as well as from idolatry. Along with fervent prayer, let you and friends exert yourselves to ransom your son.

46. Of a woman whose child died without baptism—Want of baptism doth not hinder eternal happiness, nor is it sinful unless it happen through carelessness. Christ's blood can wash away original sin, though we have not the sacramental sign of it. Children are federally holy through their parents, 1 Cor. vii. 14. Holy has divers significations, 1 Cor. i. 2. and 2 Cor. i. 1, 2 Eph. i. 1. Phil.

Phil. i. 1. Rom. xi. 16. 1 Cor. xvi. 1. Philem. 1 Pet. 3. Jude, Rev. xiii. and xvii. Exod. xiii. and xix. 5, 6. and xxv,—xl. Lev. i.—xvi. Num. viii. We must leave the dying infants of unbelievers to God's disposal, Deut. xxix. 29. Baptism is necessary in respect of God's command, but not an absolutely necessary mean of salvation, Matt. xxviii. 19. 1 Pet. iii. 21. Rom. iv. 11. Several Popish divines own that baptism doth regenerate men. Salvation depends on believing in Christ, not on baptism, John vi. and iii. 16, 18, 36. Luke xxiii. 43. Gen. xvii. with Rom. iv. 11. Josh. 5. Many infants died before that, and even before the eighth day. Cardinal Richlieu, as well as Gerson, Biel, Cageton, &c. own that unbaptised children may be saved; and Vosquez and Suarez indirectly own it. Popish midwives baptise children who die in the birth, by casting water on the part that appears, in the name of Father, Son, and Holy Ghost.

47. Of a mother whose beloved daughter died in the flower of her age—Mourn not as them that have no hope. If your daughter had all the excellencies you mention, thank God for so preparing her for death, and giving you so much pleasure in her; but murmur not that God has taken her from this evil world to himself. Her pleasant death adds to your and her mercy. You shall soon go to her. If you loved her as you ought, you would rejoice that she was gone to the Father, John xiv. 28. It is the devil, not believers, that should be afflicted when saints die. You would have been pleased to have had your daughter married to some excellent prince far from you. Impatience to die, in order to follow

follow your daughter, is not the way to heaven. Like Job comfort yourself in God, Job i. 21. and xix. 25, 26, 27. God has left you a husband and other children. Seneca, Plutarch, and other heathens, represent afflictions as a noble exercise of virtue; and the last of them, though he highly commends sensibility of trouble and grief, earnestly remonstrates against the excess of it.

48. Of a father whose only daughter died in a distant voyage with him—His lamentations were conveyed in write, and your daughter was loving and lovely. But is there not balm in Gilead to heal your wound? Your representations and exclamations are excessive and tragical,—tears of art as well as of nature. Do not believers, by death, end their troubles, begin their high happiness, and their bodies rest in their graves? Exod. xiv. Rev. vii. 14,—17. Isa. lvii. 2. Acts xiii. Fall asleep, Col. iii. 3, 4. Did Agamemnon give up his daughter to sacrifice, and do you grudge God's taking home yours? God allows natural tenderness if kept within due bounds, 2 Sam. xii. Psal. lxxiii. and lxxvii. and xxii. 2 Cor. iv. Others have had as great reason of grief, and, for ought you know, were as much pressed with their trouble. Your daughter is not lost, but gone to God. None but God should engross all our affections, Lam. iii. 24. Psal. lxii. and xvi. 5, 6. and lxxiii. 25, 26. He that loves children more than Christ, is not worthy of him, Matt. x. Since in God we live, &c. Acts xvii. 25,—28. his will, not ours, ought to be done, Matt. xxvi. 39. In comparing spiritual grief, God likens what is great to that which is far below it, Jer. vi. Amos viii. Zech. xii. 10. God, who gave you a daughter, an only daughter

daughter with such excellencies, had right to take her from you to a state of glory for which he had prepared her. None has right to prescribe to God, our heavenly Father, what stripes, or how many he should give us. God doth not require us to be stupid and insensible, but to be patient and resigned to his will. Will you not do as much, for the honour of Christianity, as Demosthenes, Plutarch, and his wife, did, for the honour of philosophy when their child died. It belongs to God to judge whether the young or old should die first, Gen. iv. 2 Sam. i. 12. Heavenly happiness is the best summer or harvest noon-tide of life. God determines the time when, and place where, and form of our death, Acts i. Your daughter was not so excellent but God can fill her room. Your returning without her was not so bad as Naomi's, Ruth i. Psal. xxxix. 9. Where she died was as near heaven as at home, and she could hold fellowship with Christ while dying there. Why take a pleasure to recount every thing about your daughter and your voyage that can excite your grief and nothing else? Whereas you ought to remember in order to glorify God in his works. Your, and others, not discerning the abscess in her head, was permitted by God as a mean of his fulfilling his purpose with respect to her. Blame not physicians for reckoning your daughter's fever that which was common in the place; and, if they had discerned her real trouble, how would their mention of a trepan have terrified and pained you, and it might have been uselefs, Psal. cxxvii. 12. Why rage and murmur that your daughter died so sweetly in the Lord? Multitudes of children die before their parents,

rents : Why then hope for her to live always with you ? Not only to chastise you, but to shew his love to her, he hath taken her to himself. Your daughter shines better in heaven than she could have done on earth, Psal. xc. Isa. xl. with Matt. xiii. God asks you, as he did Jonah, iv. 9, 10. how cruel to yourself to rack your wit, to torment yourself ? It is God, not your daughter, that ought to be your hope. All hope but in him will issue in confusion. Her body is in the bosom of the earth our common mother, and her soul with Christ her husband. You are labouring to provoke God to deprive you of his remaining favours. Is it not better never to have children than to lose them by death ? God knew best what to take from you. He, not children, is our treasure. To be less diligent in serving God would mark you a slothful servant. How then could you account to God ? It is sinful to desire death, or even heaven, but in God's time and way, and for his glory, 2 Sam. xix. Jon. iv. 1 Kings xix. Consider your daughter before God in heaven, rather than paint her by your fancy as before you. Fellowship with God, the best refreshment of a distressed heart. Jeremiah viewed God as doing all, Lam. i. 5. and iii. 30, 39.—21, 22. Pleasure in afflicting one's self is sinful and imaginary, and increaseth the trouble. You cannot draw your daughter from glory by your outrageous mourning, and it is wicked to attempt it. Glorified souls do not come to earth as angels do. It was wicked in you if you loved your daughter but for God, and in God, and as a present lent by God. Had your daughter lived and got a high marriage, &c. how might she have been ruined

and you distressed, Gen. xxxiv. 1 Kings xi. I myself had a most promising second daughter, by whose long continued torments we were much more distressed than by her death; nay, her death, which 19 years before would have been very heavy, was now our comfort. To no purpose we view our friends as in heaven, unless we improve it for our own comfort and holiness, see 1 Cor. vii. 29,—31. What if God had ordered you to kill your only daughter, as in Gen. xxii. ? Parents hearts are often as much glued to young infants as to those who have lived many years with them, Isa. xlix. 15, 16. The grave does not abolish, it ennobles nature. Your excessive mourning no more agrees with the maxims of Christianity, than that of heathens doth. You act perfectly contrary to your own avowed sentiments, and many of your words have bordered on blasphemy and despair. To no purpose you know the remedies of grief if you use them not: frothy company is not for mourners, but grave and serious, who speak of spiritual and eternal things. Time is often the blessed physician. Condemn your chagrins and murmurings. Plead with God for his effectual consolation.

49. Of one whose only son, very promising, hath died in the flower of his age—I would not have you to imitate some heathens, whose behaviour marked no natural affection, but to imitate Abraham, who knew nothing of his son's escape from death till it happened. Your son's soul is with Christ, and his body shall soon rise again. The perpetuating of our family is a small thing. God's love and hatred is not known from outward providences, Eccl. ix. It is good if he bury our family with honour.

Christ

Christ will still have a seed and church. Who knows what monsters of wickedness might have sprung from him to inherit your property, 2 Chron. xxi. xxviii. xxxiii. xxxvi. When the only daughter of the duke de la Force, a woman remarkably pious, after her marriage with Turenne, fell into a sore and long trouble, of which she died; it was amazing to see with what composure she died, and her two parents looked on. Her views of immediate entrance into heaven might support her spirits. She was worth many only sons, Heb. xi. It is better that grief yield to grace than to time.

50. Of orphans who have lost both parents—Your mourning is very proper. You have had the happiness to be born of wise and pious persons, Psal. cxiii. 17. Gen. xviii. 19. and xvii. 7. Psal. cxxxix. and lxiv. 7, and lxiii. 16. and xxvii. 10. Isa. xlix. 15, 16. God is the provider for orphans, Psal. cxlv. and cxlvii. Matt. vi. 26,—33. Jer. xlix. 11. Jacob contributed no more to Joseph's exaltation, than if he had been dead. Firmly resolve to study piety. Beware of bad company. Remember your Creator in the days of your youth, Eccl. xii. 1. Psal. cxix. 9. 1 Pet. ii. 3. Carefully attend God's public ordinances, Psal. xxiv. and xlii. and lxiii. and lxxxiv. and cxxii. Luke ii. Heb. x. 25. and xii. 22. 1 Theff. ii. 13. Be not forgetful hearers, James i. Accustom yourselves to prayer and praise, Eph. v. 29. Col. iii. 16, 17. Much confess your sins, Psal. xxv. 6, 7. and cxliii. 2. and xix. 12, —14. Live in love, Psal. cxxxiii. Gal. v. 26.

51. Of a young prince, whose father died in the flower of his age—God hath much honoured your family, to be nursing fathers to his church, Isa. xlix. 23. Prin-

ces die young as well as others, Pſal. lxxxii. and cxlvi. Iſa. xl. 1 Pet. i. 24. By the early death of your father and grandfather, God willed to multiply examples of piety in your family. Though you be young, God can inſtruct and direct you, 2 Chron. xxxiv. and xxxv. The government of a people is indeed weighty, and the account to God for ſo many ſubjects great; but, God is ready to give answerable wiſdom, if you aſk it, 1 Kings iii. Your mother and counſellors are wiſe and zealous for the welfare of the ſtate. Acquaint yourſelf much with God's word, Deut. xvii.

52. Of one grieved that there is ſo little orthodoxy and real piety in the world—It is what Chriſt hath declared, Matt. vii. 13, 14. Matt. xxviii. 14. and Acts xvii. 30. do not bear that the goſpel was ſpread into all the earth in the apoſtolic age, though it was into great part of it, but bear that it was no longer confined to the Jews as before, Acts xiii. Rev. vii. 9. All the earth ſometimes denotes the Roman empire. Chriſt's commandment, to preach the goſpel in all the world, reſpects all the ages from that to the end of time, Iſa. liv. 16, 66. Mal. i. 11. Matt. xxiv. 13, &c. Pſal. ii. 8, and lxxxix. 25. Iſa. xlix. 5, 6, 8. and liv. 4, 5. Rom. xi. God is obliged to none, and may harden whom he will, Rom. ix. Matt. xx. 15. He damns none for not believing the goſpel but ſuch as have it within their reach, and for breaking the law of nature manifested in the works of creation and providence. No perſon can be ſaved but by Chriſt, and more knowledge of him is now neceſſary than under the Old Teſtament. God, who is found of them that ſearch not for him, will certainly be found of all

all that seek him sincerely, and would readily find an angel to inform concerning Christ. More has been done in later times to spread the gospel than many think, particularly in America, East Indies, &c. The Jews blindness fulfils the scriptures, and proceeds from their imagining the Messiah to be a great temporal prince. Mahometism prevails by its being adapted to the sinful customs and carnal lusts of these countries:—the divisions, errors, and irreligion, among professed Christians answer to the bible, 2 Tim. iii. 2,—5, 13. and iv. 3, 4. 1 Tim. iv. 1,—4. God's goodness doth not require him to render corrupted, obstinate finners, happy. Before the end of the world, the whole earth will be filled with the glory of the Lord.

53. Of one grieved for the wickedness that reigns in the world, and scandals which happen in the church—The grief of Jonah and of Paul, Rom. ix. 1, 2. is very different. Your grief is very lawful, Acts xvii. 2 Pet. ii. Mic. vii. But we must stay in the world as centinels and servants for Christ and his church, Phil. i. 21,—23. Pious men are the salt of the earth. You may converse civilly with wicked men, 1 Cor. v. but never partake with them in their sins, Gen. xlix. 5, 6. Psal. xvi. 4. Rev. xviii. 14. Eph. v. 7, 11. 1 Theff. v. 1 Cor. xv. 33. Dan. iii. and vi. Numb. xvi. Isa. lii. 2 Cor. vi. 14,—17. God's making the good and bad apparently equal in this life, will issue in the happiness of the one and misery of the other. Let your grief continue, and lead you to pray earnestly for the glory of the latter days, and the heavenly state.

54. Of one afflicted with the miseries and persecutions of the church, that, as in Psal. lxxix. and lxxx. Neh. ii. Isa. xxii. 13, 14—Your grief is proper, and, indeed, the reason, stronger than the death of friends, Jer. ix. Isa. xxii. Psal. cxxxvii. Lam. iii. &c. Yet, you have reason to comfort yourself in God, Lam. iii. 24, 32,—34.; and to admire the mixtures of mercy, and the good uses God can make of the miseries of his church, Dan. ix. 25, 26. 2 Tim. i. 10. Tit. ii. 11, 12. Psal. lxvi. 12,—15. It is necessary to correct professors, and to purge churches of the fearful naughtiness and wickedness which they soon contract when they enjoy peace and ease. God will never cast off his people, Rom. xi. Isa. xlix. Psal. xlv. 13,—15. and lxxxix. 30,—35. and cxxi. and cxxiii. Matt. xvi. 18. Affliction is the common lot of God's church, Exod. i. Judg. iii,—xvi. &c. Though the churches afflictions be long, we must patiently wait for deliverance, as it is certain. He manages all things as is most for his own glory. God strangely protects his church, Rev. vii. When the church suffers we ought to suffer with her,—to manifest our zeal for her,—to bewail her case before God,—to examine what hand we have had in provoking the trouble,—to confess our and her sins to God,—to pray mightily for her, Isa. lxiii. Jer. xiv. Dan. ix.—to remark how, by these sufferings, she is conformed to Christ her head, Luke xxiv. 26. 2 Tim. ii. 12. Rom. viii. 18, 19.—to consider troubles as preparations for deliverance, Mic. vii. 7,—10.; and that they now tend to our honour, and cannot separate us from the love of Christ, Rom. ix. 35,—39. 2 Thess. i. 3,—10.

55. Of one grieved for so many demolished houses of worship in Europe—Now, the service of God and fellowship with him is confined to no place or house; God's righteousness and wisdom appears in this. It is a mercy that they who have set up superstition and idolatry in our churches cannot set it up in our hearts. There is no reason to fear that our adversaries will every where prevail. Except in the typical tabernacle and temple of the Jews, God's worship never was confined. Christians for many ages, in many countries, had no churches to meet in. Let us consider the world and ourselves as God's temples, Matt. xviii. 20. 1 Cor. iii and vi.; and think of the heavenly temple, into which all the people of God shall soon enter.

56. Of one grieved for the dissipation of his own particular society or Christian assembly—It is indeed mournful to have none to excite us to go up to the house of God, and to see it desolate, and ourselves deprived of the means of grace and of glorifying God; yet, you ought to submit patiently to God's will, and wait till he restore these lost opportunities. We have not so much reason to be afflicted as Old Testament saints, Psa. xlii. and lxxxiv. as the principal parts of their public worship were confined to one place, Psa. xxvii. 4. Exod. xxiii. Lev. xxiv. Deut. xvi. Psa. cxxxii. But now, Mal. i. 11. 1 Pet. ii. 5. 1 Tim. ii. Acts x. 34, 35. Matt. xviii. 20. it is, indeed, a great fault and loss to neglect opportunities of God's public worship, John xx. 20,—25. Rev. ii. 5. Heb. x. 25. But, when God lays insurmountable bars in our way, the case is altered. We are not obliged to hear sermons or receive sacraments. God's dispensations

tions to your society was at once righteous, and mixed with mercy ; many members were very loose, and much neglected the worship of God ; they despised the warnings of your pastors, and mocked at them ; they regarded not the affliction of other churches. God takes away his candlestick from despisers and abusers of his light, to try who will follow it. But, be not discouraged, but hope ; and patiently wait till the Lord revive, reunite, and re-establish you. If there is no appearance of that, retire, if possible, where you may enjoy that pearl of great price and treasure. Rejoice that, in a little, you will be in heaven, and that even this earth shall be filled with the glory of Christ.

57. Of a minister whose flock is scattered, and knows not how to be serviceable to the church—You are but conformed to Christ, Zech. xiii. 7. Matt. xxvi. Your flock wants you, but the Lord can be their shepherd, Psal. xxiii. They ought to inquire into the sinful causes of this desolation, their unfruitfulness under the gospel, neglect of ordinances, and to beg and hope that the Lord will gather them. You ought not to desert them, even though you cannot get preached, or sacraments dispensed,—but to examine how you have been deficient, and hereafter to do all that possibly you can to promote their eternal salvation,—and not to flee as an hireling. You can converse with them, pray with them, comfort and encourage them, or even dispense sacraments in private houses. Christ has promised to be with two or three, Matt. xviii. 20. Acts ii. and xx. 17. In this manner did the apostolic preachers, and our reformers, amidst their persecutions, in different countries. Matt. x. peculiarly respects the

the case of the apostles before Christ's death, as may be seen in v. 5, 6. When persecution equally affects both ministers and people, ministers ought courageously to adhere to their flock; and both, if possible, to retire to a place of safety. If one minister, or a few, only be persecuted, they may flee: If the persecution be directed against them all, but not against their flocks, some of them ought to cleave to their people, be the issue what will. Who should stay, must be left to the ministers themselves to judge. God hath often marvellously assisted these that did so, as Wolfgang Shuch in 1525, Aymond in 1541, in France, and Roger, Hooper, Taylor, &c. in England, 1555. Not a thousand injuries and abuses ought to fright ministers from their duty, Acts xxi. 13, 14. When you asked your dismissal, you marked such cowardice, as tended to make them think your presence with them useless and discouraging. You ought, therefore, to return, and declare to your people that you cannot be separated from them.

58. Of one afflicted because many have abandoned their profession of the truth—Your grief is well founded. How mournful to see men forsake God, to defile and damn themselves, Psal. lxxiii. 27. Heb. x. 29,—31. Luke xii. 8, 9. Rev. xiv. 9,—11. 2 Pet. ii. 18,—22. Matt. xxvi. 23, 24. John vi. 66. Numb. xi. and xiv. and xxi. But, rejoice that the elect cannot be fully and finally seduced, Matt. xxiv. 22, 24. Luke xxii. 31, 32. Rom. vii. 28,—39. John x. 27,—29. and xvii. 11, 12. 2 Tim. ii. 19. Rev. xiii. 8. Isa. xlix. 16, 17. 1 John ii. 20,—26. Their retreat only weakens the church in appearance. The scandal they give is necessary for the
good

good of the church, Matt. xviii. 1 Cor. xi. 20, 22. The uncommon burst of light and influence of God's spirit occasioned the conversion of many at the Reformation. Now a profane and careless spirit prevails. Great men do not now embrace the gospel, because that would not promote their carnal designs, John vii. Matt. xi. 25, 26. 1 Cor. i. 25,—30. Such as apostatise generally shut their eyes, and affect disputes and conferences as mere cloaks of their resolution, to which carnal profit, honour, or pleasure, has moved them. Many of them find themselves incapable to digest the abominations of Popery; others God gives up to believe lies, &c. 2 Theff ii. 10, 11. None need ever apostatise, as if he had no fellow-adherents to the truth, 1 Kings xix. Rom. xi.; but the fall of others should make us fear, Rom. xi. 1 Cor. x. Prov. xxviii. Phil. ii. 12, 13.: nay, our zeal should kindle, Luke xxiv. 32. Rev. iii. 15, 16. We should never fear the frowns of the world, Isa. viii. Deut. xx. Rev. xxi. 8. Never seek worldly pleasures or profits, Gal. v. 24. 1 John ii. 1 Cor. vii. 29,—31. Exercise good works. To the threatenings and promises of the world, oppose these of Christ, John xix. 11. Matt. x. 28. Heb. vi. 19, 20. 1 Pet. i. 4. Never be discouraged, Rom. viii. 18, 19. 2 Cor. iv. 17, 18. Think much of death and judgment, Luke xii. 20. 2 Cor. v. 10. Matt. x. 32. Mark and avoid the causes of apostacy, Psal. cxix. 37. Matt. vi. 19, 20. 1 Tim. vi. Prov. xxiii. 5.; or speedily get deliverance from them, Gal. ii. 20. and vi. 15. Psal. lxxiii. 23, 24. John vi. 66,—69. Phil. iii. 7,—14.

59. Of one afflicted that his pastor hath abandoned his charge and profession of the truth—Even among the apostles

apostles there was a Judas. Few ministers have felt the inward call of God's Spirit, Jer. xx. 7. but enter the office from worldly motives. No wonder that such a vain courter of popular applause, so lazy, unfaithful, unexemplary, unzealous minister, apostatized, Rev. iii. 16. Jer. xlviii. 10. 2 Tim. iv. 10. Matt. xxvi. John xxi. 15,—17. 1 Pet. v. 1,—4. It is a mercy when such go off, Acts xx. 29, 30. John xiii. 27. Such falls but confirm, Jer. xvii. 9. 2 Kings xvi. 1 Kings xxii. where we see priests and prophets so ready to promote idolatry. Not all the preachers becoming zealous Papists could seduce the truly faithful, 2 Cor. iii. 1,—4. We ought not to hate, but to pray for such apostates. It is scarce probable they can believe the articles of Popery themselves.

60. Of a dying minister, who had been very faithful and diligent—Ministers had often as much need of help on death-beds as any. Christ had more reason of terror in his death than believers, Isa. liii. 4,—8. 2 Cor. v. 21. Gal. ii. 4. and iii. 13. I see such guilt on me, such defects and filthiness in all my labours, that I tremble to give my account to God. Alas! the infinite multitude of my sins, of omission and commission, in my personal conduct, and in discharging my office, even though I had great pleasure in it, and though God hath wonderfully honoured and assisted me. I am terrified, lest God require the blood of my flock at my hand. Nothing for me but Christ, and his blood and salvation. I am an unworthy nothing. I fear I may have my mouth shut, or speak some wrong words when thus dying. O young generation, who knew not the tenth part of my labour, seek to bury me alive! I fear I have travail-
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ed in vain. How sweetly I die. Look on me as a poor sinner, needing infinite mercy and grace.

61. Of one whose faithful minister hath died—Remember and imitate his holiness and diligence in his whole conversation, Heb. x. 7. God hath removed him to glory, from his unhappiness among you, Dan. xii. Matt. xxv. Mourn his death. Cry to God for a proper successor.

F O R M

OF A

SOLEMN DEDICATION TO THE LORD,

FOUND AMONG

MR BROWN'S PAPERS.

HADDINGTON, *June 25. 1794.*

LORD, I am now entering upon the 34th year of my ministry : An amazing instance of sovereign mercy and patience to a cumberer of the ground ! How strange, that thou shouldst have, for more than sixty years, continued striving to exercise mercy and loving-kindness upon a wretch that hath all along spoken and done all the evil that I could ; nor ever would yield, but when Almighty influence of free grace put it out of my power to oppose it.—Lord, how often have I vowed, but never grown better ; confessed, but never amended. Often thou hast challenged and corrected me, and yet I have gone on frowardly in the way of my heart. As an evil man, and seducer, I have grown worse and worse.—But where should a sinner fly but to the Saviour ? Lord, all refuge faileth me, no man can help my soul.—Nothing will do for me but an uncommon stretch of thy almighty grace.—To thee, O JESUS, I give up myself, as a foolish, guilty, enslaved, and polluted sinner ;—and I hereby

X

solemnly

solemnly take thee as mine, as made of God, to me wisdom, righteousness, sanctification, and redemption!—I give up myself as a poor, ignorant, careless, and wicked creature, who hath been ever learning, and yet never able to come to the knowledge of the truth, to thee, O Lord, that thou mayest bestow gifts on the rebellious, and exalt thy grace in shewing kindness to the unworthy.—O Saviour, come down, and do something for me before I die! I give up myself and family, wife, children, and servant, to thee, encouraged by thy promises, Gen. xvii. 7. Jer. xxxi. 1. Isa. xlv. 3. lix. 21.—I commit my poor, weak, withered congregation, deprived by death of its pillars, that thou mayest strengthen, refresh, and govern it.—I commit all my students unto thee, that thou, O Lord, mayest train them up for the ministry.—May never one of them be so unfit as I have been! Lord, I desire to take hold of thy new covenant, well ordered in all things, and sure. This is all my salvation, and all my desire. (Subscribed)

JOHN BROWN.

MR

MR BROWN'S DYING ADVICES

TO HIS

YOUNGER CHILDREN.

MY DEAR CHILDREN,

BELIEVING that God hath made with me, and with my seed after me, his everlasting covenant, to be a God to me, and to my seed, I did, in your baptism, and often since, and now do, before God and his angels, make a solemn surrender of you all into the hands of my God, and my father's God, and of the God of your mother, and her father's God; in the presence of that God, and as ye shall answer at his second coming, I charge you—

1. To learn diligently the principles of our Christian and Protestant religion from your Catechisms and Confessions of Faith, but especially from your BIBLE: God's word hath a light and life, a power and sweetness in it, which no other book hath, and by it your souls must be quickened and live, or you must be damned for ever; and the more closely you press the words of the Bible to your own hearts, and pray, and think them over before God, you will find them the more powerful and pleasant.—My soul hath found inexpressibly more sweetness and satisfaction in a single line of the Bible, nay, in

two such words as these, **THY GOD**, and **MY GOD**, than all the pleasures found in the things of the world, since the creation, could equal.

2. Give yourselves to prayer: Jesus hath said, ‘Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. I love them that love me; and those that seek me early shall find me:—Remember now thy Creator in the days of thy youth. The Lord is good to them that seek him. He is the hearer of prayer; and therefore to him should all flesh come.’—The Lord, the father of the fatherless, takes an especial pleasure in hearing the prayers of the fatherless young ones.

When I was left destitute of a father, and soon after of a mother, the Lord dealt so with me; and, though I was too bent on childish diversions, yet the Lord, on some occasions, made prayer more pleasant to me than any of them. By prayer improve the Lord as your father, consulting him, and asking his direction in all your ways; and seeking his blessing on your learning, and on whatever you do, agreeable to his will.

3. Study earnestly to love, honour, and obey your mother, and to be a comfort to her. Much trouble hath she had in bringing you so far in the world, and much affection hath she shewed you. She hath now a double charge and authority over you. The Lord now observes particularly what is done to her.—Oh, for the Lord’s sake, do not dishonour her, nor break her heart, by your disobedience and graceless walk; otherwise the Lord’s dreadful curse will light upon you, and ye will readily soon perish: for think what God hath said, Prov. xvii.

25. 'A foolish son is a grief to his father and bitterness to her that bare him.' Chap. xx. 20. 'Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.' See also Lev. xx. 3, 4. Deut. xxi. 18, 19. Prov. x. 1. xiii. 1. xv. 5, 20. xix. 13, 26. xxviii. 7, 24. xxx. 17.

4. Avoid, as plagues, every light, frothy, and wicked companion. Be not a disgrace to me, and cause of damnation to yourselves, by keeping company with idle talkers, swearers, drunkards, tiplers, frothy or lewd persons. Scarce any thing more infallibly brings persons to misery in this world, or to hell in the next, than loose and trifling companions, Prov. xiii. 20. 'He that walketh with wise men shall be wise; but a companion of fools shall be destroyed.' Chap. xxviii. 7. 'Whoso keepeth the law is a wise son; but he that is a companion of riotous men shameth his father.' See also Prov. i. ii. v. vi. vii. and ix. and 1 Cor. v. 9, 11.—Never make any your companions with whom you would not wish to appear at the judgment-seat of Christ, and with whom you would not wish to live for ever.

5. Mind earnestly the infinitely important concerns of your eternal salvation. I hereby constitute these addresses, annexed to my shorter and larger Catechisms, a part of my dying directions to you. Oh, ponder and practise them! Wo to you, if, by your carelessness and wickedness, you thrust the grace of God out from among my posterity! Ah, my dear young children, shall I, at the last day, echo my AMEN to Christ's sentence of your eternal damnation!—In order to stir up your concern about eternal things, let me beseech you to read Boston's

Fourfold State, Pierce's Best Match, Rutherford's Letters, Guyse's Sermons to Young People, Allien's Alarm, and Baxter's Call; but beware of some legal directions in the last two. Read also the lives of Elizabeth Cairns, of Alexander Archibald, and especially the lives of Messrs Thomas Halyburton, James Frazer, and James Hog. Perhaps also my Journal may be useful to you; but, above all, read the BOOK OF INSPIRATION.

6. Never affect conformity to the vain and vile fashions of this world: if you do, you disobey God, and hazard the ruin of your own souls. Rom. xii. 2. 'Be not conformed to this world, but be ye transformed by the renewing of your mind.' Jam. iv. 4. 'Know ye not that the friendship of this world is enmity with God? whosoever, therefore, will be a friend of the world, is the enemy of God.' See also 1 Cor. vii. 31. 1 John ii. 15, 17. iv. 5, 6. v. 4, 19. John vii. 7. xv. 18, 19. Psal. xv. 4. cxxxix. 21. cxix. 53, 115, 136, 158.

7. Never marry, nor take one step toward marriage, without much serious and solemn consultation of God, and patient waiting for his direction.—By means of rash marriages was the old world defiled; and it was partly on this account that it was drowned, Gen. vi. In consequence of following these examples, Esau's posterity were cast out from the church of God to all generations, Gen. xxvi. 34, 35. Judah's was disgraced and killed; and it is to be feared that his two sons perished, Gen. xxxviii. Not only by Jehoshaphat's family, but even the kingdom of Judah, was almost ruined, 2 Chron. xxi. xxii. How dreadful for your own souls, and for those of your children, if you take into your bosom an unconverted

verted lump of wrath ! For the Lord's sake, let no beauty, no affability, no wealth, decoy any of you into this dangerous snare, which may exclude the grace of God from your family, till the end of time, 1 Cor. vii. 39. Deut. vii. 3, 4. Ezra ix. 2, 3, 12 14.

8. If the Lord give you families and children, bring them up for God. I have essayed to point out your duty, in this respect, in my two sermons at Whitburn and Inverkeithing, which were printed : I pray you seriously to peruse these, and to comply with the advices given in the same.

9. Set the Lord always before you as your Saviour, witness, master, pattern, and future judge. David saith, Psal. xvi. 8. ' I have set the Lord always before me : ' because he is at my right hand I shall not be moved.' It is the command of God, 1 Cor. x. 31. ' Whether ' therefore ye eat or drink, or whatsoever ye do, do all ' to the glory of God.'

10. Adhere constantly, cordially, and honestly to the covenanted principles of the church of Scotland, and to that testimony which hath been lifted up for them. I fear a generation is rising up which will endeavour silently to let slip these matters, as if they were ashamed to hold them fast, or even to speak of them. May the Lord forbid that any of you should ever enter into this confederacy against Jesus Christ, and his cause !—This from a dying father and minister, and a witness for Christ.

JOHN BROWN.

MR BROWN'S DYING ADVICES

TO HIS

CONGREGATION AND OTHER HEARERS.

MY DEAR HEARERS,

HAVING, through the patience and mercy of God, long laboured among you, not as I ought,—far, very far from it, but as I could, I must now leave you, to appear before the judgment-seat of CHRIST, to give an account of my stewardship. You cannot say that I ever appeared to covet any man's silver, or gold, or apparel, or ever uttered one murmur about what you gave me; or that I fought yours, not you. You cannot charge me with idling away my devoted time in vain chat, either with you or others, or with spending it in worldly business, reading of plays, romances, or the like. If I had, what an awful appearance should I soon have before my all-seeing Judge. You cannot pretend that I spared either body or mind in the service of your souls; or that I put you off with airy conceits of man's wisdom, or any thing else than the truths of God. Though I was not ashamed, as I thought providence called me, to give you hints of the truths presently injured, and the support of which is the declared end of the Secession;
yet.

yet I laboured chiefly to shew, and inculcate upon your consciences, the most important truths concerning your sinfulness and misery, and the way of salvation from both, through Christ; and laboured to hunt you out of all your lying refuges, and give your consciences no rest, but in Christ, and him crucified. The delight of my soul was to commend him, and his free and great salvation to your souls, and to direct and encourage you to receive and walk in him.

I call heaven and earth to record against you this day, that I laboured to set death and life, blessing and cursing, before you, and to persuade you to choose life, that ye might live. By the grace of God, I have endeavoured, (however poorly) to live holily, justly, and unblameably among you.—And now I leave all these discourses, exhortations, instructions, and example, as a testimony for the LORD against you, if you lay not your eternal salvation to heart, as the one thing needful, the better part that shall not be taken from you.

But I have no confidence in any of these things before God as my judge. I see such weakness, such deficiency, such unfaithfulness, such imprudence, such unfervency and unconcern, such selfishness in all that I have done, as a minister, or a Christian, as richly deserves the deepest damnation of hell. I have no hope of eternal happiness, but in Jesus' blood, which cleanseth from all sin; in redemption through his blood, even the forgiveness of my sins, according to the riches of his grace. It is the everlasting covenant of God's free grace, well ordered in all things and sure, that is all my salvation, and all my desire.

Now

Now I die firmly persuaded of the truth of these things which I preached unto you. I never preached unto you any other way of salvation than I essayed to use for myself. I now, when dying, set to my seal that God is true. After all that I have said of the sinfulness of your hearts, I have not represented to you the ten thousandth part of their vileness and guilt.—Knowing, in some measure, the terrors of the LORD, I endeavoured to persuade you, that it was a fearful thing to fall into the hands of his wrath; but who knows the power of his wrath? Knowing, in some measure, the deceitfulness of sin, and devices of Satan, I laboured to warn you of them. But what especially delighted my heart, was to set before you the excellencies, the love, the labours of our Redeemer, and God in him, giving himself, and applying himself to sinful men; and to represent to you the work of God on the heart in the day of his power, and the exercise of the heart in its diversified frames. What I saw, and tasted, and handled, both of the bitter and the sweet in religion, delivered I unto you. Little as I am acquainted with the Lord, I will leave it as my dying testimony, that there is none like Christ; there is nothing like fellowship with Christ. I dare aver, before God, angels, and men, that I would not exchange the pleasures of religion which I have enjoyed, especially in the days of my youth, for all the pleasures, profits, and honours of this world, since the creation till this present moment, ten thousand times told.—For what then would I exchange my entrance into the joy of my Lord, and being for ever with him? Truly God hath been good to a soul that but poorly fought

fought him. O what would he be to yours, if you would earnestly seek him ! With what heart-ravishing power and grace, he hath testified against my wicked and unbelieving heart, that he is God, even my God ! And now whom have I in heaven but him ? nor is there any on earth whom I desire besides him. My heart and flesh fail, but God is the strength of my heart, and my portion for ever.—Left early by both father and mother, the LORD hath taken me up, and been the orphan's stay. He hath given me the heritage of those that fear him.—The lines have fallen to me in pleasant places. I have a goodly heritage. God is the portion of mine inheritance, and of my cup ; he maintaineth my lot ; yea, mine own God is he ; my God that doth me save.

Had I ten thousand worlds in my offer, and these secured to me for ever, they should be utterly condemned. Doubtless, I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord ; and I do count them but dung to win him, and to be found in him, not having mine own righteousness, which is of the law ; but the righteousness of God, which is through faith.

Now, when I go to give my account to God, think what it must be : Alas ! must it be, that in too great conformity to your careless neighbours, some did not attend the means of grace at examinations, meetings for prayer and spiritual conference, as ye ought ? Must it be, that after labouring so many years among you, I left less lively religion in the congregation than I found in it at first ? Must it be, that ye were called, but ye made
light

light of the marriage with Christ, and of his great salvation? Must it be, that ye contented yourselves with a form of godliness, without knowing the power of it? Must it be, that some few, trampling on their most solemn engagements, forsook me, having loved this present world? Must it be, that others were not careful to train up their seed for the Lord? Must it be, that ye often heard the most searching sermons, or the most delightful, and went away quite unaffected? Or, must it be, that you were awakened; that your souls looked to Jesus, and were enlightened; that ye believed with your heart unto salvation; that ye harrowed in the seed of the truth, which I sowed upon you, by serious meditation and fervent prayer? that ye laboured to win souls to Christ?

Alas! I fear many of you will go down to hell with a lie in your right hand; go down to hell with all the gospel sermons and exhortations you ever heard, in your conscience, to assist it to upbraid, gnaw, and torment you!

My dearly beloved hearers, shall I see you next in everlasting fire, prepared for the devil and his angels? Shall I see these faces all in flames at the last day, and these eyes, which often looked at me, looking lively, bright horror at the judgment-seat of Christ? Must I hear that Redeemer bid you depart from him as cursed, into everlasting fire prepared for the devil and his angels? And must I, who have so often prayed for your salvation, and preached for your salvation, add my hearty Amen to the sentence of your eternal damnation? God forbid!

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Let me then beseech you now, without a moment's delay, to consider your ways. Oh, listen to the Lord's invitations, believe his self-giving declarations and promises, which, times without number, have, with some measure of earnestness, been sounded in your ears! For the Lord's sake dare not, at your infinite peril, to see me again in your sins, and refusers of my glorious Redeemer and Master.—Oh, give him your hearts! Give him your hearts! I never complained of your giving me too little. Nay, I thought myself happier than most of my brethren, as to all outward matters. But I always thought and complained, that you did not use my Master, CHRIST, as I wished, in your hearts, lives, and houses. And now, I ask nothing for myself, or any of my family; but make this my dying request, that you would now receive my Master, CHRIST, into your hearts and houses.

Could my soul speak back to you from the eternal state; could all my rotten bones and sinews, and every bit of my body, speak back to you from the grave, they should all cry, OH THAT YOU WERE WISE, THAT YOU UNDERSTOOD THIS, THAT YOU WOULD CONSIDER YOUR LATTER END! Oh that you would give my Master, CHRIST, these ignorant, guilty, polluted, and enslaved hearts of yours, that he, as made of God, to you wisdom, and righteousness, and sanctification, and redemption, might enter in and fill them for ever with his grace and truth!—Oh say not a dying, a dead minister, yea rather,—Oh say not a living Redeemer, and his Father, and blessed Spirit, Nay.

Y

Dearly

Dearly beloved, whom I wish to be my joy and crown in the day of the Lord, suffer me to speak from the dead to you. Let me obtest you, by all your inexpressible sinfulness and misery,—by all the perfections, words, and works of God,—by all the excellencies, offices, relations, labours, sufferings, glory, and fulness of Christ,—by all the joys of heaven, and horrors of hell, now to make serious work of the eternal salvation of your souls. Try what improvement you have made of all my ministrations. Call to mind what of my texts, sermons, or other instructions, you can; and pray them over before the Lord, applying them closely to your own conscience and heart. Wash yourselves thoroughly, in the blood of Jesus Christ, from all the sins of holy things, since you and I met together.

I recommend to you, young persons, my two Addresses annexed to my Catechisms; and to you, parents and masters, my Address in the Awakening Call, and my Sermons on the raising up Children to Christ, as a part of my dying words to you. They will rise up in judgment against you, if you condemn them.

With respect to your obtaining another minister, let me beseech you, by much fervent prayer, to get him first from the Lord. And let it be your care to call one whose sermons you find to touch your consciences. May the Lord preserve you from such as aim chiefly to tickle your fancy, and seek themselves rather than Jesus Christ the Lord.—Let there be no strife among you in calling him. And when you get him, labour, at his entrance, to receive his message from Christ with great greediness.—Let your vacancy make you hungry and thirsty for the

the gospel.—And, let all hands, and all hearts, be intent on raising up a seed for Christ in poor withered and wicked East Lothian.

O how it would delight my soul to be informed, in the manner of the eternal state, that Christ had come along with my successor, conquering, and to conquer. How gladly should I see you and him, by hundreds, at the right hand of Christ, at the great day, though I should scarcely have my ten ! O if Christ were so exalted, so remembered among you, as to make me scarcely thought of ! I desire to decrease, that he may increase.

Now, unto him that loved us, and washed us from our sins in his blood, and hath given us everlasting consolation, and good hope through Christ, be honour, and glory, and dominion, and blessing, for ever and ever. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am the chief.

YOUR ONCE AFFECTIONATE PASTOR,

JOHN BROWN.

MATTH. XV. 21,—28.

WHEN guilt torments, and fears oppress,
 The soul to Jesus cries ;
 He sees and pities the distress'd,
 And yet his help denies.

But, sinner, whither canst thou fly ?
 Thy help is only there :
 Quit not thy hope,—repeat thy cry,—
 Assur'd thy God will hear.

“ How canst thou ask the children's bread,
 “ Unworthy as thou art ?”
 When thus he speaks, what wilt thou plead ;
 What answer in thine heart ?

Plead this : thy misery confess ;
 Just as thou art draw near,
 Plead nothing but sin's wretchedness :
 'Tis all he wants to hear.

So wilt thou all his power engage,
 For he is still the SAME ;
 To ev'ry soul,—in ev'ry age,
 The SAVIOUR is his name.

DIVINE

DIVINE WARRANTS, ENDS, ADVANTAGES, AND RULES,

OF

FELLOWSHIP-MEETINGS,

FOR

PRAYER AND SPIRITUAL CONFERENCE.

FELLOWSHIP-MEETINGS are regular societies of Christians, who have voluntarily agreed to assemble, at stated times and places, for promoting of holy friendship, by joint prayer and spiritual conference. Reason itself dictates, that persons who are social in their nature, and have their valuable interests mutually connected, ought, by every proper method, to cultivate the highest friendship, and promote their most valuable and lasting advantages. The divine warrant for such meetings is still more evident from scripture. 1 It represents Christians as fellow-citizens, who have the same privileges and interests, Eph. ii. 19. ; as fellow-soldiers, who have the same enemies, allies, and warfare, Phil. ii. 25. and i. 27. ; as fellow-servants, who have one master, work, and reward, Rev. ii. 2. ; as children of the same father, Gal. iii. 26 ; heirs of the same inheritance, Rom. viii. 17 ; brethren of the same family, Matth. xxiii. 8. ; members of the same body, and of one another, 1 Cor. xii. 12. Rom. xii. 5. Since, therefore, their connections are so

close and diversified, and their interests and advantages so much the same, they ought to have stated meetings for instructing, admonishing, comforting, and encouraging one another. 2. The Lord declares himself highly pleased with such meetings; and that he hearkens to, and hears, and honourably records, what is said; and esteems and spares the conscientious attenders on them, Mal. iii. 16, 17. iv. 3. Christians mutual assistance of one another is represented as exceedingly useful for their comfort and safety, Eccl. iv. 9,—12. They are commanded to teach and admonish one another, Col. iii. 16.; to bear one anothers burdens, Matth. xviii. 19, 20.; to exhort one another daily, lest they be hardened through the deceitfulness of sin, Heb. iii. 13.; to consider one another; to provoke one another to love and to good works; to assemble together, and exhort one another, especially in the view of death, distress, or judgment, Heb. x. 24, 25. 4. Such meetings are abundantly exemplified in scripture, as by David and his friends, Psalm lv. 13, 14. lxvi. 16.; by the devout Jews in Babylon, Psalm cxxxvii. 1, 2.; by Esther and her maidens, Esth. iv. 16.; by our Saviour and his disciples, John xx. 19, 26.; by the primitive Christians in Jerusalem, Acts xii. 12. by devout persons at Philippi, Acts xvi. 13.; and perhaps by the churches of Aquila, Nymphas, and Philemon, 1 Cor xvi. 19. Col. iv. 15. Phil. 2.

The important ENDS for which such societies ought to be formed and conscientiously attended, are, 1. To promote and increase the knowledge of the truths, ordinances, and works of God, Col. iii. 16. Psal. cxi. 2. 2. To express and exercise mutual sympathy among the members

members, Rom. xv. 1, 2. Gal. vi. 2. 3. To provoke and encourage one another to holiness and virtue, in all manner of conversation, Heb. x. 24, 25. Eph. iv. 15, 16. 4. To communicate one another's gifts and graces to their mutual edification, 1 Pet. iv. 10. Eph. iv. 12, 13. 5. To render Christians faithful and friendly watchers over, counsellors, warners, and reprovers of one another, 1 Theff. v. 14. Heb. iii. 13. and x. 24. 6. That they may join together in prayer, praise, and other spiritual exercises, Matth. xviii. 19, 20.

In framing, joining, or attending such societies, 1. Every one ought to aim singly at the glory of God, the spiritual advantage of himself and others. 2. None ought to be admitted as members, who are not found in the faith, and study to have a holy and blameless conversation. 3. No member ought to be admitted without due examination of his character, and the harmonious consent of, at least, the greater part of the members. 4. All the members ought to behave in the most humble and affectionate manner towards each other, not only in their meetings, but in their whole conversation. 5. While every member ought, in his whole conversation, to behave so as to be an honour to the society; all ought to watch over one another, for promoting their mutual edification and circumspect behaviour. 6. No curious or captious questions, tending to strife or debate, ought ever to be proposed as the subject of conversation. 7. No member ought to be upbraided for his weak, or even mistaken expressions in prayer, or in answer to any question. 8. In order to avoid the frequent returns
of

of the same subjects of discourse, and in order to extend knowledge, it might be best to proceed orderly through some form of sound words; as the shorter or larger Catechisms, or Confession of Faith, as the ground of one or more questions at every meeting. 9. No member ought ever to affect a tedious length in prayer, or in answering of questions. 10. No member ought to absent himself from one meeting, unless he have a reason for which he could answer to God himself; as, if he absent once for a slight reason, Satan will labour to have a greater bar laid in his way against the next opportunity. 11. In order to render their prayers and speeches more lively and edifying, members ought, by meditation, and otherwise, to prepare for each meeting. 12. It might be proper to admit some sober persons, especially young ones, to attend as hearers for a time.

The *advantages* of such religious fellowship are great and many. 1. Religious intimacies are the best preservatives against those infections which arise from communications with persons of vicious principles and ungodly practices. 2. Religious fellowship secures all the advantages which we can propose to ourselves by any kind of intimacies, such as, friendly counsel, warning, sympathy, assistance, or comfort. 3. In such societies men are profited themselves, while, at the same time, they edify others. 4. Such religious fellowship tends to recommend religion to others around; and to set forth Christianity in an honourable and amiable light. 5. It remarkably tends to anticipate and prepare men for the holy and harmonious fellowship of the heavenly state.

In

In a word, the regard which we owe to the command of God;—to the institution and example of Christ,—to the edification of his people,—to the good of mankind.—and to the improvement of our own souls,—in knowledge, love, and obedience;—and the duty we owe to the blessed Spirit, who hath distributed his gifts severally to every man as he willeth, that these may be ministred by the saints, one to another;—do all combine to stir up Christians to this duty.

RULES

R U L E S

AGREED UPON

BY SOME PRAYING SOCIETIES.

THAT the important ends of religious fellowship may be more effectually obtained, we undersubscribers, having formed ourselves into a SOCIETY, engage through grace to study the observation of the following RULES.

1. That we shall meet together weekly, on such days, and at such places, as the Society shall agree upon ; and shall not absent ourselves without necessary cause, Heb. x. 24, 25.

2. That one of our number shall always open the meeting by singing part of a psalm, reading a portion of scriptures, and praying ;—after which such questions shall be proposed as shall be thought proper ;—and then the meeting concluded with prayer and praise, Phil. iv. 6.

3. That every member shall, both in prayer and conference, study all plainness and brevity, as far as can be attained ; and shall carefully shun every word which is not easily understood, or that tendeth to strife, 1 Cor. xiv. 40.

4. That,

4. That, in all our meetings, we shall endeavour to avoid all idle and trifling conversation,—curious questions about matters of small moment, and not plainly revealed;—also all discourses upon things of doubtful disputation, or affairs, in which the Society hath no immediate concern, Tit. iii. 9.

5. That in all our reasonings we shall guard against anger or contention, positiveness in our own opinions, and reflections on the sentiments of others. And if, at any time, heats or passions be like to arise among the members, he, who last officiated in worship, shall interpose, by desiring him whose turn it is, to pray, Jam. i. 19.

6. That we shall carefully shun every thing that favours of vain-glory;—not assuming superiority over our brethren;—not undervaluing what was said by any of them;—nor presuming ever to interrupt others when speaking.—And if any member shall use expressions, which seem to favour of error, he shall be asked to explain his meaning, and, in the spirit of meekness, desired to forbear such for the time to come, Phil. ii. 3.

7. If any of our number fall into some crime, such as, drunkenness, profanation of God's name, &c. the meeting shall appoint a member privately to admonish the offending brother.—If this hath not the desired effect, two shall be appointed to speak with him.—If he still remains obstinate, the Society shall cause one of their number to reprove him in presence of the meeting.—And if, after much Christian dealing with him, he acquiesce not in the censure of the Society, he shall be excluded from it, Psal. cxli. 5.

8. That

8. That every person in the Society shall beware of divulging, or spreading abroad, any thing that is said or done in the meeting, to the prejudice of any of the members of it, Psal. xv. 3.

9. That no person shall be admitted into our Society without the consent of the majority of members; nor shall any particular member presume to bring one along with him, until the mind of the Society be thus known, 1 Cor. xiv. 26, 40.

10. That once a quarter of a year, or rather when any remarkable providence calls for it, the Society shall set apart a night for fasting and thanksgiving; and that on this night, if possible, they shall meet an hour sooner, and occupy the time, especially in prayer and praise, Eccl. iv. 16.

11. That we shall keep a correspondence with other Societies in the neighbourhood, by appointing one or two of our number to join their MEETINGS, on some occasions, in order that brotherly love may be promoted; and that all may be edified.

12. That we shall endeavour, in our several stations, to have a conversation becoming the gospel; and to use every mean in our power to raise up a seed to serve our glorious LORD JESUS CHRIST.

A

BRIEF DISSERTATION

CONCERNING

THE RIGHTEOUSNESS OF CHRIST.

NOTHING is more certain than the infinite value of Christ's satisfaction and righteousness; Who dare attempt to set limits to its excellency? Who dare deny that he, as vested with it, is infinitely righteous? The infinite God, the great Lawgiver, sisted himself the subject of his own law; in our stead he gave perfect and unblemished obedience to its pure and spiritual precept: on him the curse of the broken law was executed in its fullest extent. The law was magnified, by having the Son of God in our nature for its glorious servant, and made honourable by the faithful service which it obtained from him. It was indeed only in our nature that he could obey the law's precept, or suffer the vengeance that its curse denounced; yet the value of his obedience, both active and passive,* is to be estimated

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* I do not separate, but, according to the difference between the precept and penalty of the broken law, do, as most Protestant divines, distinguish betwixt the active and passive obedience of Christ, both which are conjunctly imputed, as one entire complete righteousness, or conformity to the law.

from the dignity of his person, who thought it no robbery to be equal with God. Hence it appears, that this righteousness, as lodged in his person, is divine, and altogether unlimited in its intrinsic worth and dignity, and so is strictly meritorious, being fulfilled by him who owed the law of works no obedience for himself, and yielded to its precept an obedience of infinitely greater value than it could possibly claim from any of the human race; which, therefore, must be as valuable as the reward of eternal life.

It is the unspeakable happiness of every believer, to be interested in the infinite person of the glorious Immanuel, which naturally infers an interest in his infinitely valuable righteousness: these two are inseparably connected; and what God hath so closely joined together, none shall be able to pluck asunder; nor can this righteousness be divided, and partly imputed to one, and partly to another, but all saints are clothed with the very same robe of the whole surety-righteousness of the blessed Redeemer.

The question, therefore, is not, If the righteousness of Christ be so infinitely valuable, as might purchase salvation for millions of lost worlds, and is and must be meritorious of our justification, both in respect of paction and the strictest merit? this glorious truth I need not establish, as none presently, in my way, do oppose it. Nor is it my present inquiry, If believers, by virtue of their interest in the infinite person of Christ, are interested in his righteousness in the full and infinite value thereof? this none, that are found in the faith, will impugn or pretend to dispute. But imputation and interest

terest are far from being equally co-extensive in their signification; imputation indeed always infers interest, but interest is far from always inferring imputation: every believer is interested in the person, natures, and glorious exaltation of Christ; nay, he is interested in an infinite God, in all his perfections, relations, and operations, in all the glory thereof; and yet who durst, who could, without the most horrid blasphemy, affirm, that these things are imputed to believers; that is, affirm, that believers are in law reckoned and sustained to be God-men, infinite persons, infinite deities, creators, &c. But as this righteousness may be considered in two different views, either, as it is formally the righteousness of a God-man, and wholly infinitely dignified by the infinite excellency of its subject, the person of Christ; or, as it is formally a righteousness simply considered a perfect conformity to its rule, the broken law, a surety-righteousness precisely proportioned to our debt to the law and justice of God, the principal query, to be resolved in this essay, must be the following: Whether in justification the righteousness of Christ be imputed to us in its whole infinite value, as it is formally the righteousness of a God-man, so as to constitute us, in law-reckoning, as infinitely righteous as the person of Christ God-man: Or, whether it be imputed MERELY as it denotes a conformity to its rule, the broken law; ONLY in proportion to our need, and the demands which the law, as a broken covenant of works, makes upon us; ONLY so as to constitute us as perfectly righteous in law, as the law requires we should be.

My fixed sentiments are, that the righteousness of Christ can by no means be imputed to us in its whole infinite value, or so as to constitute us infinitely righteous in law ; but ONLY in proportion to our need, and to that debt which we owe to the broken law and offended justice of God. This I conceive to be a very important truth ; and because it has been impugned, the following arguments shall be offered in its defence. (1.) The nature of God's act, in imputing Christ's righteousness to us, may be justly considered as a proper evidence of this truth. When he imputes this righteousness to us, he accounts it ours in law, as if we had wrought it out in our own persons. But how can this righteousness be accounted or sustained as ours in law, in any other proportion than that of the just demands of the law of works upon us ? (2.) This truth will receive additional lustre, if we attend to the common distinction betwixt the meritorious * and material cause of our

* Merit is either, 1. Of congruity, and by virtue of paction, and so is nothing else than the full performance of the condition of a covenant ; in which view the righteousness of Christ, as it is the fulfilment of the condition of the covenant of grace by him, as surety, is called his merit or merits. Hence Dr Owen on Red. p. 151, says, " The very merit of Christ hath its foundation in a free compact or covenant." And often the active obedience of Christ, as distinguished from his passive, is called his merit or merits. In the above views, the merit (or merits) of Christ is often, and very justly by divines, said to be imputed to believers, and so constitutes them law-fulfillers. 2. Merit in respect of condignity ; to constitute which it is necessary, not only that the work be good, and perfectly answerable to the demands of the law, but also that it be such a righteousness

our justification. The righteousness of Christ is indeed both ; but in very different views ; this righteousness, considered as the meritorious cause, is an external or extrinsic cause of justification ; but, considered as the material cause thereof, it is an internal cause or ingredient. Papists, Arminians, and Neonomians, do all allow, that the righteousness of Christ is the meritorious cause of our justification ; * but they absolutely refuse it to be the material cause of our justification. Christ's righteousness is equally the meritorious cause of our regeneration, adoption, sanctification, and future glory : but if we attend to this righteousness as a material cause, it can have place only in justification ; as a meritorious cause, it is the foundation or price of our title to righteousness, holiness, and happiness ; as it is the material cause of justification, it is sustained in law as our very righteousness before God. † The righteousness of Christ is meritorious before imputation, and is not constituted

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ness as we perform in our own strength, a righteousness which God's law doth not require of us for ourselves, and which, in value, is equal to the reward, and so makes the justice of God strictly and properly a debtor to us. Polan. Synt. p. 570. Turret. vol. 2d. p. 779. In this view I refuse that the merit of Christ or his righteousness, considered as strictly meritorious of eternal life, is imputed to us in justification, so as to make us strictly and properly meriters, nay, infinite meriters of our own eternal happiness.

* See Council of Trent, sess. 6. Can. 3, 7, 8. Armin. Epist. ad Hipp. p. 272, 273. So Bertius, Vorstius, Episcopius, Tillotson, Barrow, &c. Baxter against Tully, p. 24. and elsewhere : So Gibbons, &c.

† R. Erskine, App. to Faith no Fancy, p. 15, to 25, where many things illustrating our present point may be found.

such by it ; but the imputation of it formally and actually constitutes it the material cause of our justification, i. e. actually and juridically clothes our persons with it, as our only righteousness in law before God. This righteousness is the strictly meritorious cause of our justification, precisely as it is the righteousness of God in our nature, who never did, never could, owe any thing of that kind for himself, and who fulfilled this righteousness in virtue of his own strength ;—How then can it be imputed to us formally in this view, who are mere creatures, mere men, who owe to the law an unspeakable debt for ourselves, and who never could, even in a state of innocence, perform any good work properly in our own strength ?—If the righteousness of Christ is imputed to believers, as it is strictly meritorious, how can they fail to be sustained in law as proper, nay, as infinite meriters of their own justification and salvation ? But what law of God ever did, or could, require them to be such ? What word of revelation affirms that they are such ? Where do we find it maintained that their eternal life is as proper a debt to them, as it is to the Man Christ ? These things, being carefully observed, offer a convincing proof, that the righteousness of Christ is not imputed to us in all that extensive value which constitutes it the strictly meritorious cause of justification, but only in so far as it is the material cause thereof : and indeed it appears unintelligible, how the righteousness of Christ can be imputed in any other proportion or view, than as it is a complete payment of all our debt to the law and justice of God, or a fulfilling of that righteousness owing by us in virtue of the precept
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and penalty of the broken covenant of works. (3.) This sentiment the inspired oracles do plainly give their suffrage to : for, " What the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us," Rom. viii. 3, 4, &c. to which I may subjoin, Rom. x. 4. " For Christ is the end of the law, for righteousness to every one that believeth." By these scriptures, believers are declared to be made, through the righteousness of Christ, as righteous as the law, as a covenant, requires them to be, and neither more nor less righteous. It is never insinuated that the righteousness of the law, through imputation, is more or infinitely more than fulfilled in them ; or that, by imputation, Christ is more than the end of the law for righteousness to them. This may also be illustrated by observing, that the length and breadth of the mercy-seat, which signified the surety-righteousness of our blessed Redeemer, were precisely the same with the dimensions of the ark, wherein the two tables of the law were placed, Exod. xxv. 10, 17. (4.) The relation of a surety for the elect's debt, with which Christ was clothed, when he performed this righteousness, may be justly viewed as an irrefragable proof of this point. Christ is expressly called the surety of a better testament, Heb. vii. 22. the very nature, essence, and form of his suretyship lies in his being bound for the debt of others ; as a surety, he stood precisely in our law-room and stead, being bound precisely for the debt we owed to the broken law, as a covenant of works. Is it not, therefore, a natural

tural and necessary consequence, that though the righteousness imputed be the righteousness of God in our nature, and so an infinite righteousness, yet it must be imputed precisely as a surety-righteousness? How can it be imputed in any other view? If it is imputed as a surety-righteousness, how can it be imputed in any other proportion than that of our debt to the precept and penalty of the broken law, for which only Christ was surety? (5.) This article of our Christian faith might be likewise instructed by considering the formal nature of righteousness. What can righteousness performed by one under a law simply and in its own nature be, but an exact conformity to the law of God, the proper test and rule of righteousness? Neither can it admit of degrees. We are assured by the divine records, that if this law is not perfectly fulfilled,—if there be the smallest breach of it in our conduct, there can be no righteousness at all, Gal. iii. 10. James ii. 10. Hence it follows, that though the righteousness of Christ possess an infinite value as fulfilled by him, yet the law is only concerned with it as it is a perfect obedience to its precept, and complete satisfaction to its penalty; and therefore, it can only be imputed or sustained as ours, in law, as it is a perfect conformity to this untainted rule of righteousness, from which conformity Christ's fulfilling the law derives its very name and notion of righteousness. (6.) This truth may be further illustrated from a consideration of the nature of that security against wrath and title to life, which proceeds upon the imputation of Christ's righteousness; it is a legal one; that is, one according to the tenor of the law or covenant of works, and

and so must proceed upon a righteousness imputed in proportion to the demands of that broken covenant. (7.) As the sentiment I maintain is a negative, the scriptures no where hinting the contrary, is a sufficient proof; it being a known maxim, that the burden of probation lies on him who maintains the affirmative side, and that no affirmative proposition in divinity is to be embraced, unless supported by affirmative scripture-proof.

The imputation of Christ's righteousness, precisely in proportion to the demands of the broken law upon elect sinners, being, I hope, sufficiently demonstrated, the extent of these demands remains to be enquired into. It is obvious to the view of any that will think accurately upon the covenant of works, that, while it was kept by Adam, our federal head, it could only make the reasonable claim of sinless, perfect, and finite obedience from him, which he, a finite sinless person, was qualified to perform in our name and stead. Had the covenant never been violated by the sin of man, it never could have claimed more from him. This claim of perfect obedience, of a finite value by the precept of the law, was not in the least altered, heightened, or impaired by the disobedience of man, Matth. xix. 17. Rom. x. 5. though he was now entirely disabled for the performance of his duty; however, the law in its penalty made a new claim upon him so soon as it did find him a sinner, even the demand of a satisfaction for his offence, proportioned to the affront that by sin was given to God. This affront was no less than high treason against an infinite God, a bold insult and daring contempt of his boundless perfection and infinite greatness, and therefore the
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penalty of the broken law could demand no less than an infinite satisfaction proportioned to the infinite evil of sin.—It being man who, by sin, subjects himself to law-penalty, Hof. xiii. 9. and it, respecting him only as guilty, must bound its demands, not by his present or original ability, but by the infinite demerit of his crime; it being God who subjects man to the precept, and it, respecting man as a finite rational creature, must, according to justice, bound its demands by what proportion of finite strength he received in his creation state. These are clearly the just claims of the broken law upon us, *viz.* of perfect obedience of a finite value, under which I include an untainted holiness of nature; and of infinite satisfaction for our offences.—Could we now, in our lapsed state, answer these claims of the law, there had been no need of a surety to perform that kindly office in our stead: but, alas! we are now become as incapable to give sinless, finite obedience to the precept, as to give infinite satisfaction for our crimes. The law that was now broken required the conjunct fulfilment of both these demands by one and the same person, in order to constitute a proper and perfect righteousness. No creature of the most exalted excellency was sufficient for this difficult task. It was therefore absolutely necessary that the same infinite person, who, in our place, gave infinite satisfaction to the justice of God, according to the extent of the demands of the penalty, should also perform the obedience required by the precept of the law.

These hints may serve to convince us, that the whole righteousness imputed in justification, must be the righteousness

teousness of Immanuel, God manifested in the flesh; as also, that being imputed precisely as a surety righteousness answering the demands of the broken law, the passive obedience of Christ must be imputed to us in its infinite value, because of the just demand of infinite satisfaction, which the law in its penalty doth make upon every sinner, and, less than which, it cannot accept of, or be satisfied or honoured with: but the active obedience of Christ cannot be imputed to us in that infinite value which it hath as abiding in him. The reason is obvious; the precept of the law, which his active obedience respects, cannot make such a demand upon us; i. e. cannot require from us infinitely valuable holiness of nature, or righteousness of life: nor is the finite nature of our persons capable to admit of the imputation of the holiness of Christ's nature, or the righteousness of his life, in its infinite dignity and value. Though I am satisfied this truth hath been sufficiently proven by the arguments already produced, it has been demonstrated, that Christ's righteousness is imputed precisely in proportion to the demands of the broken law, and that the broken law, in its precept, never did, nor could demand infinitely valuable obedience from us; and hence, it naturally, necessarily, and infallibly follows, that this righteousness, as to the active obedience therein included, cannot be imputed to us in that infinite value it hath, as abiding in the person of Christ; yet, in order to render this point as clear as possible, and to remove every doubt that may yet remain in the minds of any scrupulous readers, I shall subjoin the following questions, which, if duly pondered, may cast additional light upon this

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this important truth, and prevent the infection of the opposite error.

Did, or could the precept of the covenant of works demand from innocent Adam, or any of his posterity represented by him, a debt of infinitely valuable obedience?—If it had, would not the imposed condition of life, and task of duty, been infinitely impossible?—and how can it consist with the goodness, equity, and wisdom of God to impose infinitely impossible conditions upon innocent persons? Is not the supposal of any such thing horrid and impious? Did God, in order to punish the disobedience of man, extend the demands of his precept to infinitely valuable, active obedience? Astonishing! did the most High punish man's attempt to become as God, by actually commanding him to become as God, possessing an infinitely valuable holiness of nature, and fulfilling an infinitely valuable righteousness of life.

Did not the second Adam enter into the law-room and stand of his elect, as standing where the first Adam had left them, *i. e.* as subjected to the original demand of the precept, and, moreover, lying under the penalty of the covenant of works? How could Christ, as surety, engage for, or pay debt which the elect never did, never could owe to the law or justice of God? How can the righteousness of Christ be imputed in law, in any other form, proportion, value, or view, than as it is a surety-righteousness? How can his active obedience be imputed in law, in a degree of value infinitely above what that law ever did or could demand of the sinner?

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Doth not the imputation of Christ's active obedience in its infinite value as necessarily constitute us infinitely righteous, holy, comely, and valuable in law, as the imputation of his passive obedience in its infinite value doth render us legally innocent from our infinite crimes? If believers have the active obedience of Christ imputed to them in its infinite value, is it not plain, that they must necessarily be accounted in law as infinitely comely, infinitely worthy, infinitely holy, and infinitely righteous? Is not this to set the believer, as to law-reckoning, on a level with Christ himself? What more wicked and injurious to the adored Immanuel? Is it not evident, that to pretend to separate the above things, is to run into a manifest contradiction, and withal to grant the whole of my sentiment; as with me, and every body else who allows himself to think calmly on the subject, believers having the active obedience of Christ imputed to them in its infinite value, and being sustained or accounted in law infinitely holy, infinitely valuable, righteous, and comely, are synonymous terms, and denying the former imports neither more nor less than a denying the latter; what I oppose being ONLY such an imputation of Christ's active obedience in its infinite value, as renders believers infinitely comely, righteous, holy, and valuable in law; as, indeed, I cannot in the least conceive of any other imputation of that kind—Though the inspired oracles plainly and fully maintain that believers are complete, are perfectly righteous and comely in Christ, and as clothed with his righteousness, Col. ii. 10. Isa. xlv. 24. Rom. v. 19. Ezek. xvi. 14. &c. yet, when, or where did they ever so much as hint that be-

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Believers are, through imputation, made infinitely complete, infinitely righteous or comely in him? How could their finite persons admit of such infinite exaltation and glory? What though we be represented as made the righteousness of God in him, 2 Cor. v. 21.? Do not all sound divines agree, that the meaning of the phrase is neither more nor less, than that we in Christ stand perfectly righteous in law, being by imputation clothed with a righteousness which God devised, bestows, applies, and accepts, and which was fulfilled by the infinite and mighty God in our nature? Who, but the wildest Antinomians or Familists, ever dreamed that this text favoured the blasphemous notion of believers being by imputation made as righteous as God or Christ? What though they be called righteous, as Christ is righteous? 1 John iii. 7. Do not most commentators refer this to their sanctification? Doth not the context seem to favour this sentiment? But, suppose it relate to their justification, what evidence have we that the particle (as) here imports an equality more than in Matt. v. 48. John xv. 9, 12. and xvii. 11, 22, 23. Where, so to interpret it, would infer the highest blasphemy?

Doth not the broken law of the most high God lay the foundation of the distinction I have made, as to the proportion of value, in which the active and passive obedience of Christ is imputed? How then can it be faulty? How can the law, in respect of its penalty, demand or accept of less than infinite satisfaction or passive obedience, in an infinite value, from us who are chargeable with high treason against an infinite God? How can it, in respect of its precept, demand active obedience in an
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infinite value from us who are but finite creatures? How can I, or any creature, alter the different proportion of these demands, by heightening the one, or lowering the other? How can these everlasting mountains be overturned by me? Dare I incline to attempt it? Can I change the extent of Christ's surety-engagements, and bound them by other limits than of the elect's debt? Can I cause his righteousness to be imputed in any other form or view, than as it is a surety-righteousness? Do I mutilate or divide this infinite righteousness, more than the divine law, by its infinitely different demands doth? Dare any complain of the law as injurious thereto? Must the person of a surety be divided, unless all his riches and value be imputed as a payment of the dy-vour's debt? Must Christ be divided except believers be constitute, strict meriters, and God-men in law? Must God be divided unless finite enjoyers of him be rendered capable of an infinite and adequate enjoyment? Is not the law of God one entire, perfect law, notwithstanding of the so very different extent of its demands? How then can this righteousness, as it answers the demands of this one entire perfect law, fail to be one entire perfect righteousness? Do not these rather divide it, with whom Christ's passive obedience is imputed in law, in proportion to the demands of the law, and his, active in a proportion, infinitely above them? Am I interrogate how the passive obedience of Christ can be imputed in its infinite value, if his active obedience be not imputed in the same value? My reply is, Ask the law of God, how it can demand the one from us in an infinite value, and not the other? Besides, is it not manifest, that the

imputation of Christ's passive obedience in its infinite value doth not constitute us infinitely righteous in law, but only legally innocent or free from the law-charge and guilt of our infinite crimes?

What was the absurdity of my teaching in my catechism, that the active obedience of Christ is not imputed in its infinite value? Could it be an advantage for a Christian to be ignorant of these things? Could it be his happiness, that he, through his ignorance, is in readiness to embrace an old Antinomian and Familistic blasphemy? Or, could it be his happiness, that he knew not how to refute an objection against the important doctrine of the imputation of Christ's righteousness, as the material cause of our justification, so often and so insultingly insisted upon by Papists, Arminians, Neonomians, &c. *viz.* that if Christ's righteousness, and particularly his active obedience, should be imputed to us, we necessarily behoved to be thereby made as righteous as Christ?

How can the denial of the imputation of Christ's active obedience, as to the infinite value thereof, in the least impair the consolation, or stop the boasting of believers? Are they not interested in his whole righteousness, in its full and infinite value, as abiding in the person of Christ; in which respect it is more than sufficient to answer all the demands the law can make on them? May they not glory and rejoice in it under this consideration? May they not rejoice, that Christ, in fulfilling it, magnified the law, and made it honourable? May they not glory in, plead on, and boast of it, as it is the meritorious, strictly meritorious, infinitely meritorious cause

cause of their whole salvation, as well as plead on and glory in it as the material cause of justification? Can they not glory in this, that they stand perfectly, though not infinitely, righteous in law, in a righteousness, which, as in its subject, Christ is infinitely high, noble, excellent, and glorious! If I am interested in a whole infinite God and all his fulness, may not I glory, boast, and rejoice in his infinite greatness, glory, and sweetness; though I know that my finite nature can never be capable of an infinite and adequate enjoyment of God, in that infinite fulness, glory, and sweetness? Can it indeed be matter of grief to a believer, that Christ should, in all things, have the pre-eminence? When I allow, nay, maintain, that believers, by imputation of Christ's infinite righteousness, are constitute in law as perfectly and completely righteous as the law of God doth or can require they should be, as righteous as the finite nature of their persons can admit of; shall they, notwithstanding, be grieved, that I will not allow them to be, by imputation, constitute as righteous in law as the infinite and glorious Immanuel? Is not this, on the matter, to be grieved, that they cannot become infinite persons as Christ? What more blasphemous! Might they not as justly be grieved, that though they are interested in an infinite God, and all his infinite fulness, yet they can never receive an infinite fill of that fulness? That is, might they not as well be grieved, that they can never become infinitely capacious, and be infinite deities themselves? What more horrid and impious! Is not the eternal life secured in Christ, the very same in substance, and eternal duration with that we came short of

in Adam? (Psal. lxi. 4. Bost. on Marr. p. 140.) Is not an infinite God perfectly and immediately enjoyed, as our all and in all, the subject-matter of both? If it is said, they differ in circumstances, it is also readily granted, that our justification in Christ is circumstantially more glorious than what we could have obtained in Adam, in regard, we are therein constitute perfectly righteous in law, through the imputation of a righteousness subjectively infinite, and fulfilling both precept and penalty, instead of being clothed with the righteousness of a mere creature, respecting only the precept. If circumstantial enhancements of bliss, suppose and prove the imputation of Christ's righteousness, as the price thereof, in a proportion infinitely above the demands of the law, How can our blessedness fail to be infinitely greater than that promised to Adam, and so to be equal to that of the God-man himself, which is absurd? Why do not all these, who share equally in the imputation of Christ's righteousness, share equally in degrees of grace and glory? And why are some of believers peculiar advantages above what Adam's posterity could have had in him, such as having an infinitely more sufficient and infallible surety and head, and being united to a God-man, as their husband and brother, more properly antecedent than consequential to, and flowing from the imputation of Christ's righteousness? Or, How do angels, without any additional value of righteousness, enjoy some circumstantial enhancements of happiness? Luke ii. 10,—14. and xv. 10. Eph iii. 10. Rev. v. 11.

Have not I, in this point, walked in the good old way? Do not multitudes, nay, all of the orthodox Protestant

tant divines, as they have occasion, concur with, and support my sentiments on this head? (1.) Boston on the cov. edit. 2d, p. 54, 57. says, "Christ listed himself surety for their debt which was stated from the broken covenant of works in the whole, not a greater, latitude of the demands it had on them, which—was infinite punishment—and perfect, not infinite, obedience—Christ obliged himself to clear it (the debt of obedience) by fulfilling what the law could demand of them in this kind." p. 62. "The obedience of Christ imputed to believers, is his obedience of this kind only," p. 85. "That righteousness of Christ, for as much as it was to be fulfilled in the room and stead of sinners, was and must be stated from the broken covenant of works, which they were lying under." The articles of which were, p. 86. "That he should be a man of a perfectly holy nature, answering for them the holiness and perfection of nature required by the law." p. 90. "They could never have attained to the perfection of obedience demanded of them by the law; wherefore it was agreed, that Christ should, in their name, obey the law in that perfection, not a greater, he being under the law, as they were under it." But, as to Christ's passive obedience, he says, p. 96. "Another grand point established here, was, that the curse transferred on him should be infinitely executed on him;" and p. 141, 142. he maintains that precisely on account of this surety-righteousness imputed to a believer, he is in justification accepted as righteous. See to the same purpose, Fourfold State, edit. 5th, p. 151, 152, with 247; and on Cat. p. 147, 151, but more plainly still, Miscel. Quest. p. 48, 49, "He, Gibbon's, invidiously talks of believers being

as righteous, in God's esteem, as Christ himself;" and a little after, Boston adds, "He that doth righteousness is righteous, even as he (Christ) is righteous; not in regard of quantity, but verity; there being a finite application of an infinite righteousness, not in respect of the full value of it, but as our necessity craves it. Righteousness, considered formally, with respect to the rule of righteousness simply, is not capable of degrees; though it be in respect of the subject of it, one righteous person being infinitely more noble than another, the excellency of the agent or patient giving value to the obedience, active or passive; but it is evident, that Christ's righteousness is imputed to us merely under the former notion, as it denotes a conformity to the rule of righteousness," viz. the broken law, which requires infinite satisfaction, and perfect, not infinitely valuable active obedience.—Can words express my sentiment more fully or plainly, than these of the renowned Boston do? (2.) The marrow, with Boston's notes, edit. 13th, p. 139, 140, affirms, that the imputation of Christ's obedience puts believers into the same state and case, not an infinitely higher, touching righteousness unto life, as if man had perfectly fulfilled the condition of the covenant of works; and it is certain, man's obedience could not have been infinitely valuable: Boston in his note repeats the same sentiment, and calls it a weighty point.—See also, p. 35.—37, 229, 230, 237. (3.) Upon a review of most of the Messrs Erskines works, I find them frequently maintaining, that the terms of eternal life were unchangeably stated in the covenant of works; that its demands, as broken, are perfect obedience, and infinite suffering or satisfaction

satisfaction to justice ; that Christ, as surety, undertook for, and paid all this debt ; and that, by imputation of his righteousness, we are legally constitute perfect fillers of the law, perfectly righteous and comely ; but I never find them hinting, that the law demands from us an infinitely valuable active obedience, or that imputation of Christ's righteousness, renders us infinitely righteous, comely, or valuable in law. (4.) Dr Owen, than whom, I believe, never an uninspired writer understood the doctrine of justification better, says, on justification, p. 310, " That which is pleaded for in this imputation is only this, that what Christ did and suffered, as surety, in answer to the law, is imputed," p. 312, 314, he maintains, That the adjuncts of Christ's righteousness, as it is inherent in him, as merit, &c. are not communicable to them to whom it is imputed, p. 510. " The righteousness of Christ, as it was his personally, was the righteousness of the Son of God, and had in itself an infinite perfection and value ; but it is imputed to us only with respect to our personal want." (5.) The learned Polhill, *Specul. Theol.* p. 335, 336, 347, maintains, That the righteousness of Christ is not made ours by imputation in that fulness and latitude as it is Christ's, but in so far as to make us righteous against the law ;—in so far as to justify us against the law.—It is not made ours in its full latitude, but in so far as to be the matter of our justification against the law ;—so far as to make us righteous, i. e. conform to the law ; and p. 370, he asserts, That believers partake of Christ's righteousness only in so far as to be thereby justified against the law ; and that to say, It becomes theirs as amply as it is Christ's,

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is to say things impossible ;—as if the believer, if once called into communion with Christ, must become a Christ, &c. and, in p. 371, he maintains, That it is absurd to say, that the imputation of Christ's righteousness makes us as righteous as Christ. (6.) The famous Turretine, Loc. 16. Q. 3. sect. 24. says, " Though we are justified by the imputed righteousness of Christ, yet it doth not follow that we become as righteous as Christ ; the head must retain his proper dignity.—By imputation we become truly righteous before God, but Christ is righteous in a far more perfect manner ; we are righteous in him relatively, precariously and dependently ; but Christ is righteous infinitely." (7.) Bradshaw on justific. p.—" The righteousness of Christ becomes ours by imputation, not as to the quantity in which it is in Christ, but as to verity ; there is a finite application of an infinite righteousness." (8.) The associate synod in their catechism, p. 142, 156, maintains, That Christ's surety-righteousness consists in his satisfying for, or paying all the elect's debt of obedience and punishment,—in his fulfilling all righteousness, owing by his spiritual seed, in virtue of the broken covenant of works ; precisely on the account of which imputed, and no other, they say, p. 250. We are accepted of God as righteous. Now, if we are in justification accepted as righteous, precisely, on account of what was a payment of our debt of obedience and punishment, or a fulfilling all righteousness owing by us in virtue of the broken covenant of works, doth not this necessarily include a maintaining, that the active obedience of Christ is not imputed to us, in the infinite value thereof, since no reasonable man can ever imagine that the

the covenant of works demanded a debt, of infinitely valuable active obedience, from any of the human race? (9.) The great Clarkson, in his Sermon, page 248, asserts, That to argue, that the imputation of Christ's righteousness, makes a believer as righteous as Christ, is as absurd, as if one should argue, that the bankrupt were as rich as his surety, because his surety had paid all his debt. (10.) Flavel, Method of Grace, Sermon 1. affirms, That to argue, that if God impute the righteousness of Christ to us, we must be as righteous as Christ, is a false and groundless consequence: as if one should say, " My debt is paid by my surety, therefore I am as rich as he.—The righteousness of Christ is made ours by imputation, not according to its universal value, but according to our particular necessity;—not that we have the formal intrinsic righteousness of Christ in us, as it is in him, but a relative righteousness, which makes us righteous even as he is righteous, not as to the quantity, but as to the truth of it." (11.) The justly renowned Hervey, notwithstanding of his writing much in the diffuse, lofty, poetic strain, doth yet in his Theron and Aspasio, Dial. 10. and Let. 3, 5, 7, 8, 10. plainly enough intimate, That the righteousness of Christ is imputed to us, in proportion to the demands of the law, and not so as to make us as righteous as Christ. (12.) Anthony Burgess, one of the most famous divines of the Westminster assembly, and who is very much quoted by the twelve Marrow-men in their answers to 12 queries, says, Vindic. legis, p. 138. That though some of the orthodox have said, that now, by Christ, we have a more perfect righteousness than that
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of angels or Adam, upon this ground, that the righteousness of Christ, as it was his, was of infinite value and consequence, and so as we are in a Mediator, we are in a better and surer condition, than angels or Adam was; yet (says he) these expressions must be understood in a sound sense. "For it (the righteousness of Christ) is only imputed to us, for that righteousness which we ought to have: it is not made ours in that largeness and latitude as it was Christ's, but as we needed it. It is a senseless thing to imagine that that should be made ours by imputation which we never needed, nor were ever bound to have." And, on Justification, part 2d, page 365, "Not that this righteousness (of Christ's active obedience he is speaking) as it is in him is made ours, so that we should have the righteousness of a Mediator, or *an infinite* righteousness, but so far as we stood in need of it." See also page 370, 377, and 430, 431, he says, "That a man, by imputed righteousness, is as righteous as Christ, is the frequent reviling of our doctrine by Popish writers. The orthodox renounce any such consequence, and will not suffer such a viper to fasten on them. For Christ's righteousness of active obedience is not imputed to us according to that latitude and infinite worth which it hath as it is in Christ, but according to our necessity and want." Page 435, "It (Christ's active obedience) is not imputed to every believer according to the dignity and worth it hath, as abiding in Christ, but according to the necessity and exigence of sinful man." Page 436, "Though the obedience imputed be of infinite dignity, yet the application is in a finite and limited manner." (13.) The Larger Catechism plainly gives

gives in to the same sentiment, while, in question 70 and 71. compared, it declares, that what is imputed to the elect, as their righteousness and justification, is what God might have demanded of themselves, viz. by the covenant of works.

Did not I imagine, that my readers would reckon the above a sufficient swatch of Protestant divines, I should quote to the same purpose, Brown of Wamphry, Rutherford, Durham, Calvin, Gejerus, Graferus, Gomarus, Goodwin, Ridgley, Downham, Davenant, Leydecker, Witfius, Polanus, Chamier, Burkitt, Amesius, Riffenius, Markius, Maccovius, Marefius, Rivet, Polyander, Thyfius, Trelcatius, Bucanus, Beza, Roberts, Reynolds, Row, Spanheim, Vitringa, Wollebius, Hopkins, Charnock, Norton, Gill, Pictot, Lightfoot, Usher, Leigh, Shepherd, Ambrose, Jacomb, Perkins, Flint, Williamson, Keach, Beveridge, Apoloni, &c. &c. To illustrate the quotations from which divines, it may not be amiss to observe, (1.) That as sometimes the word satisfaction, merit, or more frequently righteousness, is used to comprehend both the active and passive obedience of Christ; so, on other occasions, his passive obedience is called his satisfaction to justice, or atonement; and his active obedience is called his righteousness, merit, &c. (2.) That when the above and other orthodox divines assert, that the imputation of Christ's righteousness doth not make us as righteous as Christ;—when they abhor such a notion as a vile venomous viper;—when they maintain that it is imputed as a surety-righteousness, and is made ours by imputation, not in that quantity and value as it is in Christ, but only so

far as to answer all our debt, supply all our need, make us righteous against the law ; or is imputed merely as it is a conformity to the broken law its rule, and not as it is in every respect dignified by its subject, the person of Christ : It is plainly evident, that, according to them, the active obedience of Christ cannot be imputed to us in that infinite value it hath, as abiding in the infinite person of Christ ; in regard, the precept of the broken law never did, nor ever could, claim an infinitely valuable active obedience from any of the human race.

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